

MISSIONS



A BAPTIST MONTHLY MAGAZINE



FEBRUARY, 1910

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A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY AND GOOD WORK. PUBLISHED JOINTLY BY THE AMERICAN BAPTIST MISSIONARY UNION, THE AMERICAN BAPTIST HOME MISSION SOCIETY AND THE AMERICAN BAPTIST PUBLICATION SOCIETY

HOWARD B. GROSE, D.D., Editor

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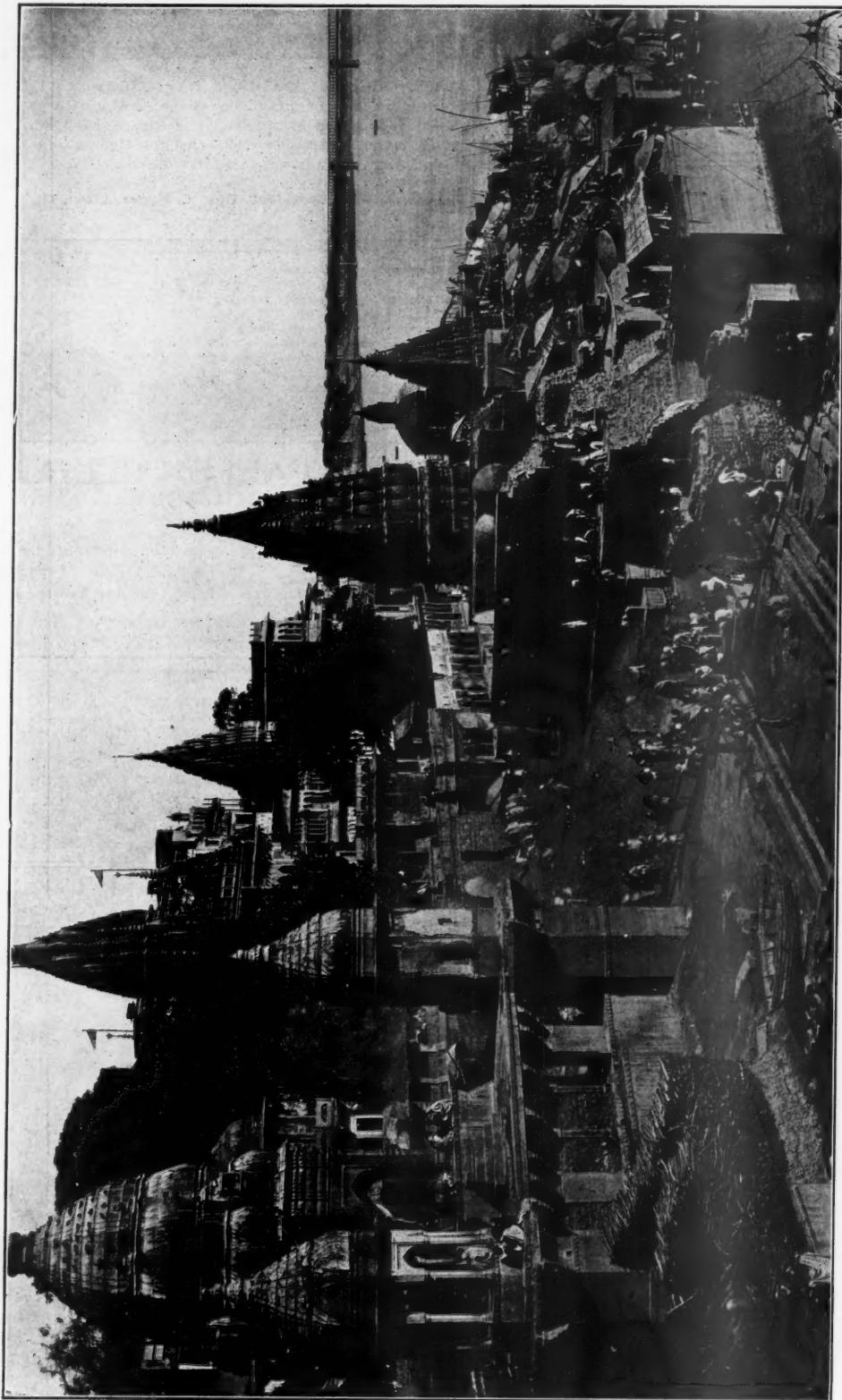
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THE BURNING GHAT AT BENARES ON THE GANGES : THE MOST FAMOUS GHAT IN INDIA
(From Photograph kindly loaned by John Humpstone, D.D., illustrating "The Changing East," p. 101)



God Give Us Men



GHIS nation has constant cause for profound gratitude to the God of nations for the raising up at its beginning and at its greatest crisis of two such leaders as Washington and Lincoln. As dissimilar as men could well be in circumstance of birth, of breeding, of environment, of education and of temperament, they were absolutely at one in integrity, of character and loyalty to conscience. They were Christian men who feared God and sought to know and do His will in their high station. They bequeathed in their character the richest legacy possible to their country and the world. It is character like this that America must have, and have in dominating quantity and influence, if our country is to fulfil its divinely appointed destiny. Christian character can alone make this nation great.

Especially do we need to-day to cultivate the reverence and recognition of God's guidance that marked Washington. His own words should be graven in the minds of every patriot:

"No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of man more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency."

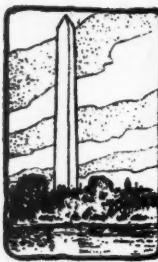
Abraham Lincoln said of George Washington: "To add brightness to the sun or glory to the name of Washington is alike impossible. Let none attempt it. In solemn awe pronounce the name, and in its naked, deathless splendor leave it shining on."

The only name we couple with it is that of Lincoln himself. Let us honor them by emulation of their character.





The World in Neighborhood



ISOLATION is impossible in this age. The world has been brought into neighborhood through modern inventions. We can read at the breakfast table of what was happening only a few hours before in remotest lands. Where it took months to hear from Judson when he first went out to Burma, we can now get a message from Rangoon far quicker than he could send word to his nearest important places, Bangkok or Madras. Swift communication has brought the consciousness of interwoven interests and made it more and more vivid. We have long assented indifferently to the scripture statement that no man liveth unto himself alone; but only recently have we come to realize the truth of it and the practical corollaries. Neither individual nor nation nor church can separate itself from the life and interests of the great world outside. We are all bound up together, and civilization will advance or be retarded, human liberty will prevail or perish, democracy will spread or diminish, Christianity will dominate or dwindle, in proportion to the world movements. If the remainder of the world goes wrong, the United States must not think to escape the consequences.

It is of vast moment to us, for example, that the development of the new China should be along the lines of Christian civilization, which means enlightenment and liberty. In that case, as some one says, the yellow peril will become a

golden opportunity. If the development of that great and awakening giant among the nations be selfish and skeptical or atheistic, the influences of it would react upon every other land. Our interests in the Orient are not primarily commercial. It is of far greater importance to us as a people that China should become a Christian nation, controlled by the same principles of civil and religious liberty which obtain here, than that we should make money out of the Chinese trade. The evangelization of China is more vital to the enduring interests of this country than any other possible task.

What is true of China is true of Japan, of Korea, of all the non-Christian lands. And when we come to the continent of Europe, our interests are equally close and along the same high lines. We cannot be indifferent to the progress of liberty in Russia, to the growth of a new life in Spain, to the reformation of the Turkish empire, to the establishment of religious liberty in France and the smaller states which are still held in bondage to an ecclesiastical rule that prevents the free development of the peoples. We have a new and graver interest in these lands now that they are sending such a large proportion of their peoples to find a home here, bringing with them inherited customs, ideas and prejudices which are not in accord with our ways of thinking and acting. Evangelization abroad would mean easy assimilation here, and help solve one of our most serious problems.

Then in South America we have an interest as patriots and Christians that we have scarcely awakened to as yet. Just as the possession of the Philippines has brought the East nearer to us, so our

peculiar relationship to Cuba and Porto Rico has led us to think more about the Spanish-speaking peoples of the Isthmus and the great continent south of us, and it will not be long before this wide field for missionary effort will be given the attention which it deserves.

At home we have every motive impelling us to seek the evangelization of our own unevangelized population. As we come to realize the influence which the outside world has upon us, so we see that we in turn are exerting a powerful influence upon other nations and peoples. Our free institutions and ideas have been permeating the old world kingdoms and empires, and have done more than any other force to bring about the new conditions and the radical changes that promise to remake civilizations far older than ours. Our achievements as a democracy—a free church in a free state, the right of individual conscience in religious matters, the opportunities opened by absence of caste, class, artificial rank—these things have made America influential beyond our conception. For the character of this influence in the future we are under a heavy burden of responsibility. How shall we meet the issue of our own race prejudice? How shall we deal with our dependent red tribes? How shall we bring it about that our national character shall correspond to our professed principles? We have to face the world as we answer these questions. We bear not only a home, but a world responsibility. The thought is great enough to send us humbly and devoutly to the place of prayer; great enough to inspire us every one to do the best and greatest that is in us for the extension of that pure Christianity which alone can make every nation and every man the neighbor, helper and brother of every other nation and man the world around.

M

Men and Missions

PRIMINENCE is given in this issue to the national campaign of the Laymen's Missionary Movement and the significance of the Movement itself.

There is good reason for this. In the first place, this campaign is the greatest thing in sight on the missionary horizon at the present time, and will occupy public attention more and more until the closing gathering of thousands in Chicago, where the campaign of seventy cities is to culminate. It is a campaign that must make the missionary enterprise familiar at least to hundreds of thousands of people, in the churches and outside of them, who have been indifferent to the subject hitherto. Its results will certainly stimulate the spiritual life of the churches in the cities visited, and increase their effectiveness and influence. Only great good can come to the cause of Christianity at home and abroad through this carefully planned publicity campaign.

But more important still, in the second place, is this special and strong appeal to Christian men to bear their full share of the responsibilities and work of the Christian church. If two or five or ten or twenty men, not hitherto actively concerned in the church, can in each church be brought to a conviction of duty, a vision of service, and a definite decision to become active partners in the greatest business in the world, what an accretion of power this would mean. We regard as the most important end aimed at by the Laymen's Movement the securing in every church of a committee of men who will engage to spread information concerning missions and coöperate with the pastor in every way in bringing the subject of world evangelization close to the hearts of all the people. And the one further point, which would revolutionize our church life as well as establish our missionary work on a solid basis—a point that appeals to business men—is the purpose to secure the adoption by every church of the weekly envelope system of offerings for church and benevolent objects combined. Christian stewardship based on scriptural grounds is one of the fundamental ideas of the Movement.

It can readily be seen, therefore, that the success of the Laymen's Movement means the increased efficiency of our churches in all forms of service; the addition of large numbers of men to its work-

ing force; the enlargement of view and interest, so that the full measure of individual responsibility is understood; the systematic giving for all objects that have rightful place in the church budget; the adoption of the budget apportionment plan—all tending to bring the Christian church to proper place of leadership in the life of the world. Once get the Christian men of this country really aroused to the magnitude of the divine task set before them, the powers now latent in the churches, the joys of achievement in this high realm of human advancement, and a new day will dawn not only for this country of ours, but for the world.



Why Haste Is Necessary

IN his admirable address before the Washington convention of the Laymen's Movement, Ambassador Bryce gave this as the reason why the cause of missions should be immediately pressed forward: "I see at the head of the program that your watchword is 'The evangelization of the world in this generation.' Now, gentlemen, why in this generation? I want to give you a reason for the great urgency of the question. The moment in which we are now living is a critical moment, or perhaps the most critical moment there ever has been in the history of the non-Christian races. In this time of ours the European races have obtained the control of nearly the whole world, and the influence over even those parts of the world in which they do not exercise political control. Our material civilization is permeating every part of the world and telling as it never told before upon every one of the non-Christian races.

"It is transforming the conditions of their life. They, in their countries, are being exploited as never before, and means of transportation are being introduced as they never were before, which enables foreigners to pass freely among them, and which are completely breaking up and destroying the old organization and civilization, such as it was, that existed among them. Under the shock

not only the material conditions of their life, but also their traditions and beliefs, their old customs, and everything that was associated with them and depended upon their beliefs and their customs, is rapidly crumbling away and disappearing.

"What I want to put to you, gentlemen, is the supreme importance at this moment of our doing what we can to fill that void which we have made, to give them something to live by, instead of that by which they have lived heretofore. Now, when the old things are passing away from them, is the time for us to give them something new and something better by which they may live, through which they may come again into a better progress than they ever could do in their ancient ways. This is the time for us to give them the one supreme gift which the world has ever received, and in which we believe the safety and future hope of the world lie—a knowledge of the life and the teaching of our Lord Jesus Christ. That is what we are called upon to give them."

Noble and inspiring words of one of the foremost of living statesmen. They appeal alike to reason and conscience. Now is the day of days for Christianity if its adherents are wise and true.



Women's Work for Women

AND English statesman in India, giving his expert testimony to the supreme value of missionary work in the East, has this to say in *The Foreign Field* about one phase of the work:

"Let me say just a word about one more branch of work—a word about women's work in the East. If there is one thing certain in the East it is that the East desires the elevation of its women; and if there is another thing which is certain it is that the only thing which can elevate them, the only thing which can produce in the East the effect on womankind which has been produced in the West, is the religion of Jesus Christ. So I say it is of supreme importance at the present day, when the nations of the East are desiring elevation

for their women, that we in the West should keep this in view and meet the need; for the West alone can do it. There is not the supply in the East of teachers for their women; hence they are reaching out their hands to the West to give them that which they need in this respect. I do not think there would be many dissentient votes in India if a plebiscite were taken as to the source from which the civilization of women in the East is to come. They would all say it should come from the women of the West. Consider what a call that is. Consider what a sphere lies open in this idea. Here are millions of people who desire that their women should be raised; but there are no teachers capable of taking up the work. Why, there are thousands of women who might go out to the East if they had the facts before them, and if they had the spirit to do it. May God pour out His Spirit upon thousands of women of the West, and draw them to take up the work of elevating the women of the East out of their misery, out of their low estate, and bringing them into the glorious light of the gospel. There is work for them all."



A Remarkable Testimony in Favor of Church Erection

ONE man, at least, has shown his belief in the immense importance of church building by a princely gift. The late John S. Kennedy left in his will the splendid legacy of two and a quarter million dollars to the Presbyterian Board of Church Erection. He left precisely the same amount to the Presbyterian Board of Home Missions, and precisely the same amount to the Presbyterian Board of Foreign Missions. He put the three causes on a parity of importance and need. With shrewd Scotch sense he saw that gifts to home missions are wasted, unless there be also generous help to provide houses of worship for the struggling churches, without which they will probably die. He saw, also, that foreign missions cannot expand unless we provide new sources of supply in new churches.

In order to make his munificent gifts to home and foreign missions of permanent service, he provided an equal gift for church building.

Many, by their transient and unguarded gifts, hand out the water of life by the bucketful. Mr. Kennedy, by this princely legacy, has opened fountains, ever flowing and ever increasing, furnishing an inexhaustible supply of that water. Supposing the gift to be exactly the sum specified, if used in loans of \$2,000 to be repaid in ten years, it would help to build immediately 1,125 churches, and within a century more than 11,000. If it were put out in grants averaging \$500 it would help to complete 4,500 churches within a year or two. If divided so that \$725,000 is used for grants, and \$1,500,000 as a loan fund, and used as above indicated, it would help to complete at once 2,200 new churches, and within a century 8,950.

We congratulate the brethren of our sister denomination on this tremendous addition to their working power. Where, now, is the Congregationalist who will emulate the example of Mr. Kennedy in making his will?—*American Missionary*.

And where is the Baptist to do the same?

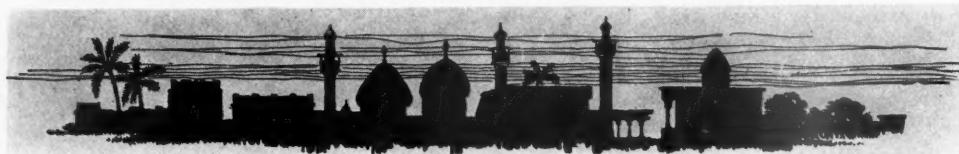


The Single Purpose

IF some articles are more interesting to you than others, do not attribute that to the Editor but to the writer, or quite likely to yourself, since you are more interested in some subjects than in others. Illustrations, in the same way, differ according to the quality of the photographs furnished. The best engraver cannot get a good result from a poor negative. But be sure of this—that the one purpose of MISSIONS is to make every page and every picture as attractive as possible, and to make every number so interesting, instructive and inspiring, that when you have read it you shall feel a deeper interest in all the great enterprises of the denomination and the wider kingdom that seek human redemption; feel impelled to link your life in with mission

work in some real and helpful way, determined by your chance and circumstance. If that can be accomplished, one need not trouble about any of the minor matters. That as Christians and Bap-

tists we are engaged in a supremely great and divinely appointed service for the world and must do it with all our heart and soul—that is what MISSIONS seeks to impress indelibly upon every reader.



Note and Comment

AGAIN it is to a feast of good things that MISSIONS invites its readers. Dr. Humpstone takes us to the Changing East, not in descriptive tourist fashion, but with purpose rather to make clear the present situation and the problems of the East which are of world concern. We are indebted to him for the finest photographs we have ever seen. Mr. J. Campbell White, head of the Laymen's Missionary Movement, gives an interview that will be found full of interest; and the Editor reports the New York Convention, so that if you keep this number of MISSIONS you will have full information upon an interesting subject. We leave our country, then, for Porto Rico, where we see through Mr. Vodra's eyes a working plant in Coamo, and with other missionaries visit other parts of the island. In our own land Dr. Morehouse tells us in the form of dialogue all about the most important work of church erection, an essential to church permanency and progress. Abroad again, Miss Mabie describes a tour in Congo Land, just now of new interest because of the reforms expected from the new Belgian king. We cannot go on with this list, because it would fill the page, but you will read it all, including the full news from all parts of the great field. A new feature that must prove of unusual value is "Echoes from the Oriental Press," under which title one of the best informed missionaries in the Orient will keep us in touch with the native thought and

plans. If MISSIONS were twice the size its pages could be crowded with fresh and instructive matter.

¶ We are sure that subscribers will be patient if they do not receive the first number of MISSIONS promptly; even if it does not come until after they write for it. The task of making up accurately a new list out of several lists, while new names keep coming in each day more rapidly than they can be placed on the list, is one to be appreciated only by those who undertake it. Do not fail to let us know in case MISSIONS does not come, for we intend to get it to you. Errors will occur, names will get dropped, addresses will sometimes be indistinct, clerks will forget to put on the name of the town or city—assuredly. But did you never send a letter unstamped, undated, unsigned, unaddressed? Let the Dead Letter Office rise up in testimony against you, and be charitable. If at the end of six months we have not minimized the errors and failures of transmission to the lowest point consistent with human frailty, then complain vigorously.

¶ Secretary of State Knox has entered into world affairs in a manner rather astonishing to some of the foreign powers by proposing the neutralization of the Manchurian railways by permitting China to buy them with capital furnished by an international syndicate of financiers. This would eliminate the difficulties of the present situation, in which the Russian railway ownership and operation is a source of irritation. Russia, how-

ever, does not meet the international proposal with favor, so that it will doubtless drop. The whole thing is novel enough to make European diplomacy rub its eyes.

¶ The Brazilian ambassador to the United States, Señor Joaquim Nabuco, died in Washington on the 18th of January. His name will live in his nation's history as one who was largely instrumental in abolishing slavery in Brazil, he having devoted himself zealously to that cause from his entrance upon parliamentary life in 1878 until the decree of liberation in 1888. He belongs in the honor roll.

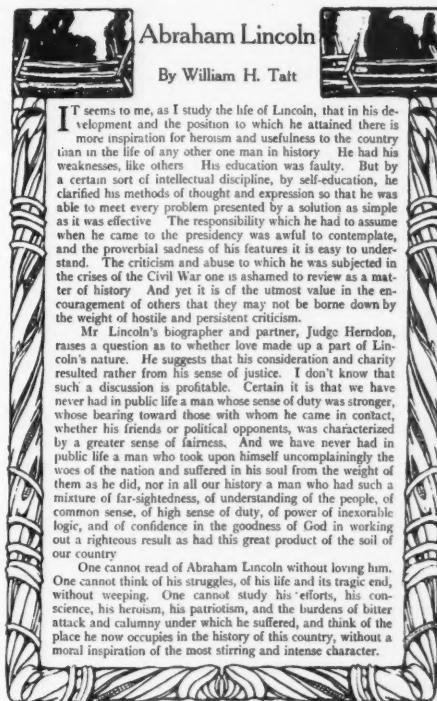
¶ It is announced authoritatively that Governor Hughes will not be a candidate for reëlection to the governorship of New York. He has placed that office upon a high level indeed, and made all public offices luminous as a public trust. Christian statesmen are not too common in our country, and it will be surprising if the people do not insist when the time comes upon the rendering of yet higher service to the nation by a man of such high ideals and consistent practice. The nation as well as the Empire State recognizes the rare merit and character of Governor Hughes.

¶ MISSIONS makes acknowledgment to the denominational press for the cordial welcome accorded it. Its ambition is to deserve the good wishes of the editorial brethren by steady improvement. And it recognizes fully the value of the weekly newspaper to every interest of the denomination and the wider kingdom. Every Baptist family in the North should have at least one of the denominational weeklies—and MISSIONS! Then that family can be counted on for church service.

¶ We regret that by mistake the photograph of Lott Carey's grave in Dr. Sale's article in the January number of MISSIONS was attributed to the wrong person. The photograph was made and kindly loaned to us by Mr. Edgar Allen Forbes, Managing Editor of *The World's Work*. Mr. Forbes spent some months

in Africa last year and was in Monrovia during the visit of the American Commission. He represented the Associated Press during that time and rendered valuable service to the Commission. In the October number of *The World's Work* appeared an interesting article from his pen, giving his impressions of Liberia under the title "Can the Black Man Stand Alone?"

¶ The Methodist Year Book for 1910 gives some large figures, indicative of a great work. The denomination in the North has 19,597 ministers, of whom 14,039 are effective; 15,030 lay preachers; 3,113,935 full members and 328,696 probationers; 3,368,162 Sunday school scholars and 367,911 officers and teachers; and 808,963 members in the Epworth Leagues. The amount raised for foreign missions last year was \$1,235,970; for home missions, \$872,000; and a grand total for all objects of over \$15,000,000. The leaders of such a denomination have a great constituency and responsibility. The tone and temper of the body is missionary and evangelistic, keeping in touch with the people.



I T seems to me, as I study the life of Lincoln, that in his development and the position to which he attained there is more inspiration for heroism and usefulness to the country than in the life of any other one man in history. He had his weaknesses, like others. His education was faulty. But by a certain sort of intellectual discipline, by self-education, he clarified his methods of thought and expression so that he was able to meet every problem presented by a solution as simple as it was effective. The responsibility which he had to assume when he came to the presidency was awful to contemplate, and the proverbial sadness of his features it is easy to understand. The criticism and abuse to which he was subjected in the crises of the Civil War one is ashamed to review as a matter of history. And yet it is of the utmost value in the encouragement of others that they may not be borne down by the weight of hostile and persistent criticism.

Mr. Lincoln's biographer and partner, Judge Herndon, raises a question as to whether love made up a part of Lincoln's nature. He suggests that his consideration and charity resulted rather from his sense of justice. I don't know that such a discussion is profitable. Certain it is that we have never had in public life a man whose sense of duty was stronger, whose bearing toward those with whom he came in contact, whether his friends or political opponents, was characterized by a greater sense of fairness. And we have never had in public life a man who took upon himself uncomplainingly the woes of the nation and suffered in his soul from the weight of them as he did, nor in all our history a man who had such a mixture of far-sightedness, of understanding of the people, of common sense, of high sense of duty, of power of inexorable logic, and of confidence in the goodness of God in working out a righteous result as had this great product of the soil of our country.

One cannot read of Abraham Lincoln without loving him. One cannot think of his struggles, of his life and its tragic end, without weeping. One cannot study his efforts, his conscience, his heroism, his patriotism, and the burdens of bitter attack and calumny under which he suffered, and think of the place he now occupies in the history of this country, without a moral inspiration of the most stirring and intense character.



THE WORK IN PORTO RICO

Our Mission Plant in Coamo

By Rev. H. W. Vodra

MISSIONARY SUPERINTENDENT AND HEAD OF SCHOOL



IT would not be a far-fetched figure to liken the mission plant in Coamo to a large factory. Here are three departments turning out spiritual products useful to the world at large. The first department we might represent by the Coamo Baptist Church, in itself a beehive of industry. In this department some sixty-five employees, with their trained leaders, are working incessantly, manufacturing Christian character and sending forth the Good News in bundles of various sizes.

This department is subdivided again. You would perhaps be surprised to know that the Owner believes in child labor, and his trained leaders are sent out to gather into the factory the children of the town and put them to work. On Sunday morning at 9.30 you would find 130 to 140 men, women and children gathered and all at work digging out truths of various kinds and sizes to be refined by the trial of experience and then *given away* to every passer-by or acquaintance. If you should go to the factory on Sunday night you would see the employees neatly dressed, with bright eyes and happy faces receiving their instruction from the Owner mediated by one of the leaders. You would also see from time to time a new "hand" manifesting

a desire to be employed in this great factory.

On Wednesday night you would find the "hands" again gathered in the factory doing "overtime" getting out a special brand of truth entitled "The Lesson for the coming Sunday." They must be extremely contented and happy, for considerable time is spent in singing and talking quietly with the Owner. They tell Him their sorrows, their poverty of spirit, their love, their faith and their joy, all about the things they are trying to manufacture, and ask Him to be patient with them, and to arrange for a larger supply of power so that the wheels and spindles of the factory may run faster and never stop. The employees of this department do their work in ways that are strange and unusual. One night in the week they take their work and go to

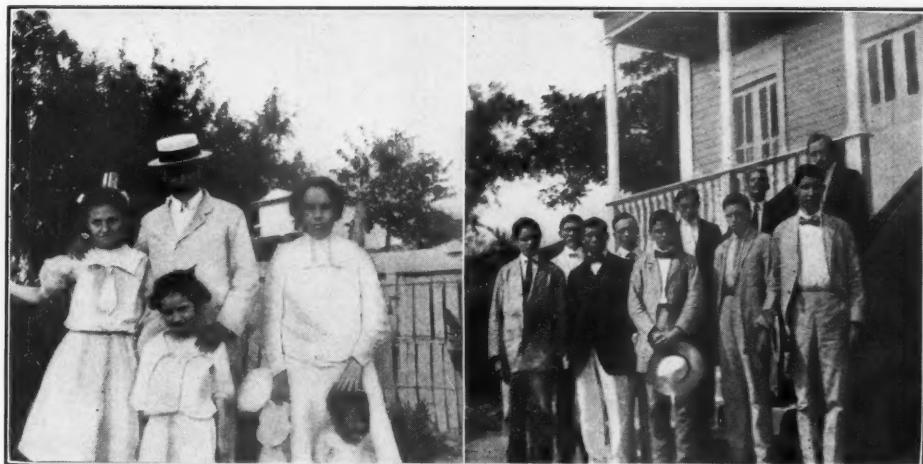


COAMO CHURCH, WITH "CHILD LABOR" DEPARTMENT

the house of some friend and spend an hour or more at work together, singing and, strange to say, talking with the Owner—for He seems to go everywhere with His employees. Several of the "hands" take their work occasionally and go out into the country to work. One young man is a school teacher, but his school teaching seems to be a "side-line," for he has some of the "raw material" from the Coamo factory always on hand and continually deals out bundles to the people around the school. Two or three times a week he comes into town for more "raw material," and he is never

There is an opposition factory here in Coamo which never ceases to turn out its destructive product of perverted truth, calumny, ignorance, and immorality. It occupies the choicest site in town and is housed in the spacious edifice seen in the picture. A companion picture shows another industry of Coamo and its environs, namely, coffee drying on the city plaza in front of the Catholic church.

But we must not overlook the other departments in the Coamo plant. There is also a department dedicated to the training of expert workmen or leaders. The Baptist Syndicate now has so many



DON PEDRO REYES AND FAMILY

BOYS OF THE TRAINING SCHOOL

absent on Sunday. He is getting to be an expert workman now, for on Sunday he has charge of one of the "gangs" that is digging out truth from the bed-rock.

This method of work in the country has resulted in the establishment of several "branch" factories. One of these, in the District of Los Llanos, is doing business in the little old house seen in the picture. One of the employees of this "branch" factory offers to give a site for the erection of a new building which would only cost about \$1,000. There is great interest all over the district and fourteen candidates are awaiting baptism. Does not some wealthy fellow-workman of the great Baptist Syndicate wish to aid his less fortunate fellow-workmen to the extent of \$1,000 toward a new plant?

factories and branch factories in Porto Rico that we are beginning to feel the need of expert, trained men who can oversee and administer the work of the different branches. So there has been started here a training department, and up to date ten young men are receiving the benefits of this school. Some of them are seen in the picture. Here they are receiving instruction in the use of the Sword of the Spirit and in methods of developing and refining the materials used in our factories, such as love, joy, peace, long-suffering, kindness, etc.

Some of these young students are already becoming quite efficient as workers. Here is one, for example, who starts on Friday afternoon on horseback for a three hours' ride to hold a service in the

evening. After the service he finishes his journey to the town of Barranquitas. Saturday he spends visiting in the town, holding another service in the evening. Sunday there is Sunday school at 9.30 in the chapel, and another at 3 o'clock in the country. He returns to the town for still another service in the evening. Monday morning he returns to Coamo to take up his studies again.

This is but a sample of what several are doing. If there were time and space much of interest might be written about these boys. The picture recently presented by the mother of two of these boys

moved upon that wrinkled face, strained in the effort to control the feelings, yet radiant with unutterable joy. No pen can describe her expressions of gratitude to God, to His people and to the Home Mission Society for this great boon. This one glimpse of joy paid for all the years of labor thus far given for the redemption of Porto Rico. Fifteen thousand dollars for an equipment with which to help answer the prayers of such mothers would be a small return to the Lord for the dawning of such unspeakable joy in the heart.

But to speak of the third department



DORMITORY GIRLS AND TEACHERS



ENGLISH SUNDAY SCHOOL CLASS

will never fade from memory. She is a poor widow, living near the Culebra chapel, in fact under its shadow. A numerous family has taxed her strength to the uttermost for years. Some years ago the light of the knowledge of God in the face of Jesus Christ dawned in her heart and she gave herself to Him and His service. Then her prayer became a plea for her boys. Would that God would call them to preach the Word! When she learned, not long ago, that the youngest had been chosen as worthy of a place in the Coamo school her joy knew no bounds, but when she found that two could come she seemed unable to stand the strain. It seemed that her heart must burst its walls. Only a heart of stone could have looked un-

of the Coamo plant. The Girls' Industrial School, founded some four years ago by Mrs. L. E. Troyer, still continues its beneficent work. Too much credit cannot be given to this godly woman for her untiring efforts in the midst of sickness and anxiety to found a school that should do for the girls of Porto Rico what the Training School is trying to do for its young manhood. Her successors have fallen heir to her sense of the need and desire to meet it, and to the results of her labors. The school is in excellent condition, well organized and working with a determined purpose. Thirty girls are daily benefiting by the instruction in its three departments—academic, industrial, and home. Here they are learning to read, write and



HOUSE IN LOS LLANOS WHERE SIXTY TO EIGHTY PEOPLE TRY TO WORSHIP

cipher, to cook, sweep and mend, do plain sewing, and make their own wearing apparel. The girls all get regular Bible instruction.

This year, after much prayer and discussion, it was decided to start a home department in answer to the earnest plea of many earnest parents and their no less earnest daughters. The building is much too small for the purpose, but one recitation room was cleared of its benches, some necessary changes made, cots prepared, and then it was announced that six girls might come. Many were disappointed and there had to be a careful selection. They sleep in that old recitation room, eat in a little room adjoining, and cook in a small kitchen opening from the dining room. They do their own cooking, wash the dishes, make their own beds, wash their own clothes, etc., and spend the hours not thus employed in study. They are delighted with the opportunity and are as happy as can be. One father is so glad to give his daughter this opportunity that he pays twenty cents a day for her, taking her home on Fridays.

Perhaps the reader can imagine what a task it is to run such a school with its various departments with a faculty of two. It could not be done, so we have added the Training School faculty to that of the Industrial School, which gives a grand total of four. With this magnificent faculty equipment we are running a combined school with four departments—academic, industrial, home, and theological. Add to this the fact that

"we walk by faith" in regard to the financial outcome, and some idea will be gotten of the task before those who have this work in charge. In view of these facts, the writer feels like entering an earnest plea for aid for the Industrial School from the many friends at home. Seventy-five dollars will carry a girl through the year and the school would be glad to receive scholarships for that amount. Smaller contributions will also be gladly received. A more worthy cause could not be, and the need is great. Respond and do it soon, is our united prayer. All information can be obtained by writing to Miss Henrietta Stassen, Coamo, P. R. Contributions can be sent to her or to the Home Mission Society in New York.

So here in Coamo the branch factory of the great Baptist Syndicate is trying to turn out a refined product. We are trying to develop all-round Christian manhood and womanhood. We need your aid. We need your aid, first, because we have a common Owner. Secondly, because you gave us a start and you must help us until we can stand alone. Thirdly, because we are making strenuous efforts to stand alone. This is a coöperative branch. This factory is contributing generously toward the work



COUNTRY HOME AND FAMILY

in all the world. Ten dollars to the Monterrey (Mexico) sufferers, a like sum to the Italian earthquake sufferers, generous contributions to the Home and Foreign Mission Societies, aid for the support of our denominational paper, the payment of all incidental running ex-

penses such as lights, janitor, hymn books, Sunday school helps, etc., are indications that this branch is struggling to stand on its own feet. We need the encouragement of your prayers, your sympathy and your means.

Coamo, Porto Rico.



CATHOLIC CHURCH IN COAMO

DRYING COFFEE ON CHURCH PLAZA

Some First Impressions of Porto Rico

By Rev. C. S. Detweiler



HESITATE to write about the Baptist work on this island because I have seen such a small part of it. We have thirty-six churches, and I have come to know only six of them. However, after making due allowance for a limited range of vision, I believe that my residence on the field enables me to form a few conclusions with some degree of accuracy.

The first thing about the congregations that struck me was their responsiveness. There is an earnestness and eagerness on the part of the believers in receiving the ministry of the Word. This, of course, is delightful to the speaker, to see the heads nod approvingly and the faces light up as each new point in the sermon is brought out; and it may be because by nature they are quick to show their emotions. But it is also true that there is a great deal of the fervor of their first love. The Bible has been dis-

covered or re-discovered and is a new book to many.

I like the heartiness of their worship also. No need to exhort them all to sing; rather must one gently teach them in some cases to moderate their voices in the interests of a more reverent spirit. Some of the churches have no organ, and only an untutored leader for their singing, but that has not kept them from learning the same tunes that their brethren elsewhere sing; and they render them remarkably well. Besides this there is a large proportion of the members who can lead intelligently in public prayer.

In fact, the strong point in their church life is their worship. They enjoy a meeting that has in it little but praise and prayer, and a few words of exhortation. While a congregation in the States demands a good sermon or devotional address as food for meditation, these saints are faithful in attendance where in some cases their leader is not fitted to do more than lead them in worship.

Here also is a weakness in their lack of Christian teaching and of a previous godly training that would give stamina to their characters. Here is where they need the pastoral oversight of the American missionary. Just as in their manual labor, not frequent draughts of coffee which leave them liable to sudden collapse, but an abundance of wholesome food is what is needed to keep up their strength, so their Christianity needs to be sustained more than it is by solid Bible teaching and the formation of healthy moral sentiments. With no family training behind them, and many without Christian homes, it requires long continued faithful effort and example to establish God-fearing traditions that shall be the framework of their characters. Gospel work is still new in Porto Rico, and the customs and standards of society down here do not reinforce the teachings of the missionary. It demands spiritual energy and tactful dealing to develop churches and form new religious habits in believers who have to live among a pleasure-seeking, Sabbath-breaking people. For this work the few American

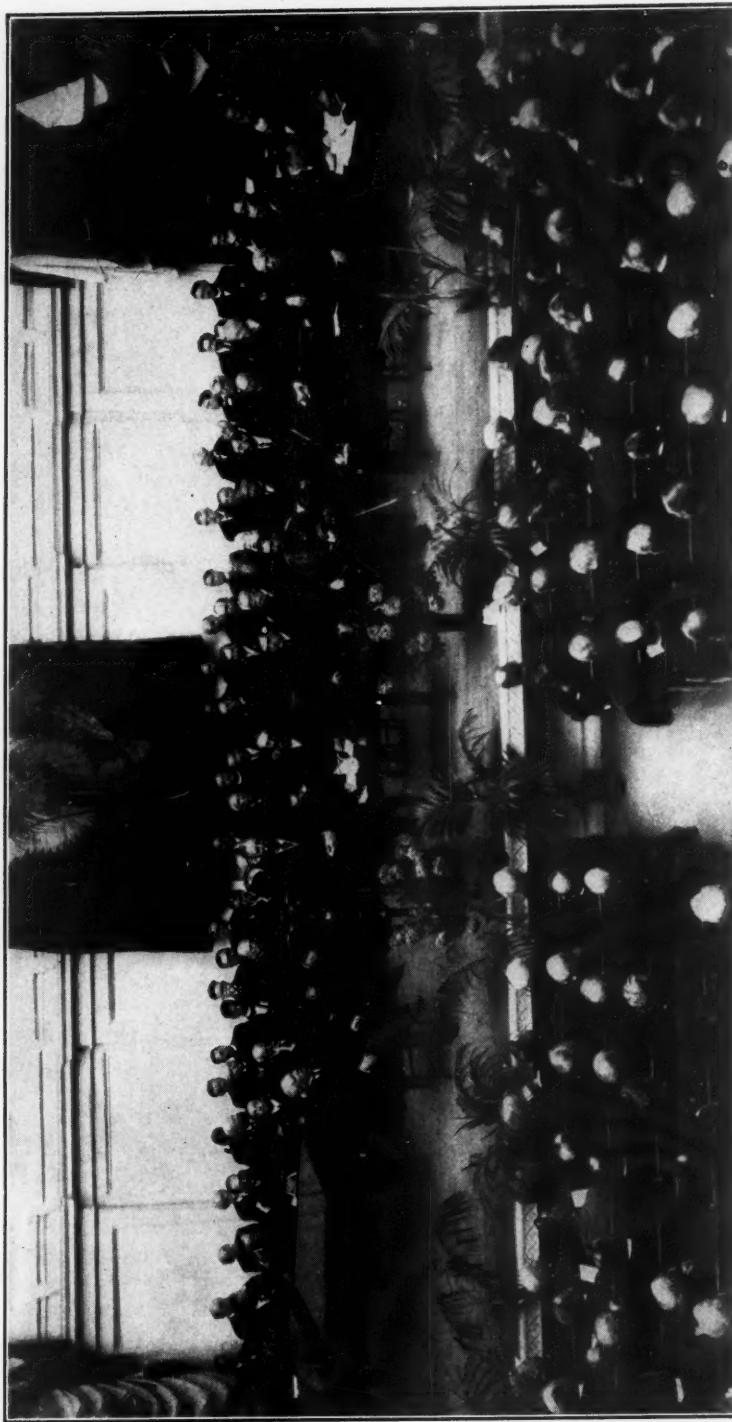
missionaries are spread out all too thinly over much territory. Recruits are greatly needed.

We are not greatly occupied in battling with Romanism. The country had previously gotten through with Romish bigotry as one gets through with a severe fever, but it had left her weakened morally. There is everywhere an open door for Protestant work, but skepticism, spiritualism, and the immoralities that usually follow where Roman Catholicism has been dominant define the sphere of our warfare. In a few places we encounter some opposition from the priests. I have in mind one country district where nothing had ever been done by the Roman church for the people. Within the past year we have opened a preaching station there, and have been followed by a priest who chose the same day but an earlier hour for his ministrations. He has even promised the people a chapel for their neighborhood. But so far his efforts have served only to stir up the people in religious matters and to add zest to our meetings.

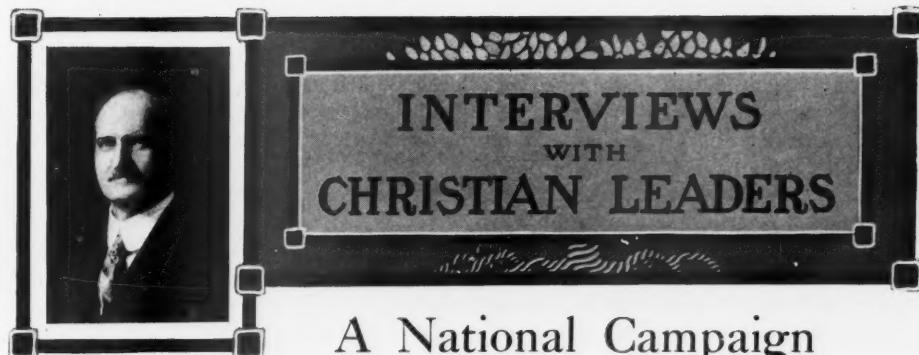
Yauco, Porto Rico.



JOSUE DIAZ AND FAMILY. ONE OF THE YOUNG MEN BEING TRAINED IN THE SCHOOL AS AN "EXPERT WORKMAN"



THE LAYMEN'S MISSIONARY CONVENTION IN WASHINGTON, D. C., WITH PRESIDENT TAFT ADDRESSING THE DELEGATES AND TELLING THEM THAT IF ALL AMERICANS WHO REPRESENT OUR COUNTRY ABROAD WERE LIKE THE MISSIONARIES IN CHARACTER, AMERICA WOULD HAVE A MUCH HIGHER STANDING AMONG THE NATIONS. COMMISSIONER MACFARLAND SAYS THIS WAS THE MOST SIGNIFICANT CONVENTION EVER HELD IN THE CAPITAL, WITH WORLD-REACHING INFLUENCE



A National Campaign

THE SIGNIFICANCE OF THE LAYMEN'S MISSIONARY MOVEMENT, AS SEEN BY ITS CHIEF ORGANIZER AND SECRETARY, J. CAMPBELL WHITE



NE of the busiest men on the American continent just now is Mr. J. Campbell White, Secretary of the Laymen's Missionary Movement. He is engaged in engineering a campaign of such size and importance in the interests of world missions as has not previously been attempted. Others tell of this campaign elsewhere in this issue. The Editor sought an interview with Mr. White, to learn from him of the genesis and underlying principles of the great Movement of which he is the executive and active head. In response, he gladly gave of his scant time between-meetings.

A word about the man himself. Mr. White is a natural leader. He has vision, intense conviction, insight into human nature, business intuition, a large fund of common sense. Along with consuming zeal for a great cause and absolute faith in the power of prayer he carries a knowledge of the springs of ordinary human action and a realization of the fact that God uses and blesses human instrumentalities. He is a man for men. He understands men. He believes that real men like large things, insistent things, enterprises that demand time and thought and sacrifice. He appeals to the biggest thing in big men, assured that if he can interest the big men there will be

no difficulty in enlisting the rank and file. As a speaker he has the aid of strong voice and physique. He has the eloquence of acquaintance with great facts, of moral and spiritual earnestness. His is not a magnetic personality. He is direct, compelling, stirring, virile. One would call him militant rather than a good mixer. He trusts the truth to make its own appeal. He uses figures and diagrams with great effect. He puts the facts into the limelight. If they cause a blush at the littleness of the Christian giving for a great cause, so much the better, for sense of shame is likely to produce better deeds. He believes in his cause and message with all his heart. He piles words cumulatively into great sentences that fall like ponderous hammer-strokes and sweep his hearers along sometimes to great heights of imagination and resolve. And men like him as they do all masterful, manly characters, bent on doing fearlessly what they hold to be their duty. Then, Mr. White is a born advertiser. He knows how to use printer's ink, how to enlist the press, how to publish attractive literature. He has a big business on his hands, and makes others feel the bigness of it as the King's business. With it all is the modesty of the man who depends upon the Spirit of God for the success of all Christian work, and holds himself as one of the many instruments to be kept ready for use. It is good that such a man is at the front in

this great Movement, and surrounded by others of similar spirit, though of differing personalities.

EDITOR: Has the campaign thus far met your expectations?

MR. WHITE: Far exceeded them. The laymen have never disappointed me, but their response to the present campaign goes beyond my faith, and I will not admit that my faith was small.

E. I desire to have from you, as leader of this great Laymen's Movement, a message to our readers concerning its origin, purpose and spirit.

W. I am only too glad of the opportunity. I congratulate your great denomination upon the union in missionary effort represented by your new joint magazine. Among the incidental and assured results of the propaganda we are making for foreign missions, those which relate to the home work are most gratifying. If we can arouse the laymen in all the churches to their full measure of Christian responsibility, every interest of the kingdom of God must share in the outcome. That reminds me of what the Baptist City Mission Secretary of Cleveland told me the other day. He said that the Laymen's Convention in that city aroused hundreds of men to active interest in foreign missions for the first time; and when the evangelistic campaign came on a little later, he found that these same men were most earnest in seeking out the unconverted men in their neighborhood and bringing them to Christ. That is the way it works everywhere. We shall never save America until we undertake seriously to do our share in saving the world.

E. As MISSIONS has just begun its career, it would be of interest if you would sketch briefly the history of the Laymen's Movement. It is of course an old story to you, but will be new to many readers.

W. The genesis of the Movement was most interesting. At the Student Volunteer Convention at Nashville in 1906 a young business man of Washington, as he saw over three thousand students considering their relation to the evangelization of the world, was led to this conviction—if the laymen of North

America could see the world as these students are seeing it, they would rise up in their strength and provide all the funds needed for the enterprise. That was the seed-thought of the Laymen's Missionary Movement, and was undoubtedly planted by the Spirit in his mind. A few months later came the one hundredth anniversary of the Haystack Prayer Meeting, which was celebrated in New York by a series of interdenominational missionary meetings. At one of these meetings arranged for laymen, held on a stormy afternoon with about seventy-five men present, after about three hours of prayer a discussion of practical steps led to the adoption of resolutions that called the Laymen's Missionary Movement into existence.

E. Was the idea to originate a new missionary organization?

W. Quite the contrary. The happy phrase came at the start, that the Movement is "an inspiration not an administration," and there is no organization apart from a General Committee which meets twice a year, and an Executive Committee of twenty-one members meeting every month. Three secretaries give their time to the work of the Movement. The whole idea is to coöperate with the regular missionary agencies of the churches in the enlargement of their work. The Movement does not divert any missionary offerings from congregational or denominational channels.

E. What method is pursued to reach the men in the churches?

W. To speak of a detail first, the Movement seeks to avoid duplication of organization within the local churches. It asks for no organization in a church further than a missionary committee of men to work with the pastor in enlisting all members and adherents in the intelligent and adequate support and extension of missionary work. Broadly, the Movement stands for the presentation of an adequate missionary policy to influential groups of men; for investigation, agitation, and exploitation of methods of missionary finance that have produced the best results.

E. What of the growth of the Movement?

W. It has been wonderful. The idea caught like a contagion. Wherever presented it has received enthusiastic commendation and coöperation of representative men. Canada took it up, then Great Britain called for it, and now has National Committees in England and Scotland. It has spread to Germany and Australia, and we are rapidly approaching the time when the Christian men of all nations will be federated for coöperative action in behalf of mankind.

E. What effect do you note upon our churches?

W. Remarkable testimony as to that is constantly coming in. Of course the whole church cannot be aroused suddenly to its missionary responsibility. If during the next five or ten years the whole church can be filled with the missionary spirit and fired with enthusiasm for world evangelization, that would be a marvelous triumph of grace. But large numbers of men have already been enlisted in active promotion of missionary interest, and the Movement has unquestionably added hundreds of thousands of dollars to the receipts of the Missionary Boards.

E. What is there in this Movement that gets hold of men in such marked degree?

W. First, I should say, it presents to men the greatest possible spiritual challenge. The greatest thing in the world is the world. If the world's needs are not great enough to arrest a man's attention and command his help, he is incapable of being moved by the most imperative challenge with which God has confronted men. That man had a right conception of life who said, "I would rather save a million men than save a million dollars." Then, this Movement makes the largest possible demands upon men. We must either ask more of men or less. They are not satisfied with what they have been doing. The Laymen's Movement asks more; indeed, it asks of men all they have and are, that the kingdom may come and God's will may be done on earth as it is in heaven.

E. And you find that men respond to this strong demand?

W. That is the significance of the

Movement. The demand is large enough to attract attention. The effort to evangelize the world is stupendous; it presents to every man the largest opportunity of service which can come to him in this life. It includes the man nearest to us, and also the one furthest away. It asks for the best any man has of intelligence and ability and resourcefulness, of life and possessions. No man can live the large life which God has planned for him unless he enters with his whole soul into the program of Christ for the redemption of the race. The life-purpose emphasized by the Movement, when followed, satisfies the deepest spiritual ambitions of men. The man who once knows the joy of working with God for the fulfilment of His eternal plans will not be satisfied afterwards with the husks and ashes of fame, pleasure and riches.

E. What of the practical results?

W. Many churches are giving twice as much this year as they ever gave before, and not a few are giving even three and four-fold more. Leading laymen have reached a point where they are not any longer adding to their capital, but have decided henceforth to give away all they can make, to extend the kingdom of God in the world. The Movement emphasizes the scriptural principles of stewardship, and urges churches to adopt the systematic weekly giving plan, with budget apportionment—methods business-like and sound that appeal to business men. Canada last year made a tremendous advance in missionary giving. In the United States there was an increase of over a million dollars attributable largely to the influence of the Movement. The national campaign of this year bids fair to double the giving in many cities and sections.

E. Is the appeal chiefly financial?

W. By no means. The appeal is rather to the conscience. We present to the Christian men of America their fair share of responsibility for world evangelization. We ask them to take their share of this splendid task of carrying the gospel to every creature, and to do it now, while here to do it, and while the present unevangelized generation is here to receive it. For "this is the only gen-

eration we can reach." The call is direct. The object is definite and vital. The conventions put squarely up to men the greatest project of the ages. The campaign is wholly educational and spiritual. No attempt is made to secure subscriptions at the conventions. And the chief output of the campaign in my judgment is the new appreciation of spiritual things, the awakened moral earnestness among men, the reestablishment of wavering faith in the sufficiency of the gospel to meet the spiritual needs of mankind, the enlarged spirit of coöperation between the churches, the recognition of the responsibility of laymen as well as ministers to obey both the Ten Commandments and the Great Commission, and the infusion of a new spirit of aggressive effort to put Christian truth to the practical test on a world scale.

E. You speak of the reestablishment of wavering faith—how is that wrought?

W. By the missionary testimony and the missionary triumphs. Here at home the laymen come more or less under the critical and skeptical and unsettling influences of our environment. But the missionary has no time for discussing doubts. He deals with human sin and need, and offers a saving gospel that he knows will work. The Bible is to him a working book. He has seen what it can do in heathendom. He tells his story, without wavering or question; he has back of it the giving of his life in this work, and the layman finds his faith invigorated and strengthened, his doubts removed, his spirit stirred as he comes into touch with men of living faith and works that cannot be gainsaid. Never a missionary comes back with a discouraged tone. They all tell of triumphs and predict ultimate complete victory for the living Christ. The impression is profound, and is a tonic for the churches. If

pastors share in this quickening of faith and spirit of prayer, there ought to be a widespread revival of true religion in all the churches. Large spiritual results have already been reported from convention cities.

E. Are there other significant features of the campaign?

W. For one thing, it has proved to a demonstration that a whole city through all its varied and multiplied church machinery can double its contributions to the evangelization of the world within a few weeks by the adoption of a simple, business-like plan of enlisting its whole membership in this undertaking. In every city the same general condition is found—only a fraction of the church members are systematic givers to missions. The first problem is to multiply the givers, the next to get men who are doing something to do something really worthy of the cause. The conventions point out the responsibility, the need, the practical methods of meeting responsibility and need, and bring the churches of all names together in the work. There is no surer way to bring about the essential unity of the churches of Christ than through coöperative missionary service. Men believe in the Laymen's Missionary Movement because it is actually associating men of all churches in adequate effort for the accomplishment of Christ's one great purpose through His church—to make Him loved and known to earth's remotest bound.

Secretary White sees things in the large. The vision of world evangelization holds him in its thrall. The Movement he heads seeks to bring this vision to all laymen, that it may inspire and impel them to labor for its realization. Surely it is a man's task that God has set before a united American Protestantism.



National Campaign
Laymen's Missionary Movement
GREATER NEW YORK CONVENTION
JANUARY 1910

Statistics of the Churches of Greater New York for the last Church Year

	Members	Congregational Expenses	Missionary and Educational Work in America	Foreign Missions	Average to Foreign Missions per Member
Baptist	40,008	\$496,297	\$120,310	\$30,783	\$.77
Congregational	21,707	335,454	135,579	22,251	1.02
Episcopal	90,816	1,296,015	382,632	84,679	.93
Evangelical	1,450	39,350	4,500	1,050	.72
Lutheran	49,472	338,061	45,513	11,729	.24
Methodist	48,653	684,386	177,497	54,928	1.13
Presbyterian	49,437	897,523	293,450	144,461	2.92
Reformed	21,084	121,425	48,963	2.32
United Presbyterian	1,781	33,716	5,499	1,272	.71
Totals,	324,408	\$4,120,802	\$1,286,405	\$400,116	\$1.23

The Laymen's Convention in New York

By the Editor



ROM whatever point of view considered, the New York Convention must be regarded as a success. The numbers, the spirit, the enthusiasm, the outcome, prove that thousands of Christian laymen in New York will respond to a direct missionary appeal. There was no attempt to catch them with entertainment or prize packages. No bands or orchestras or choruses were advertised to draw. The missionary enterprise seen in the large—that was all. That was sufficient. The result shows that the right appeal to men has been found.

The Friday of the opening banquet at the Hotel Astor was blizzard day, and that with a big B. From early Thursday night the fierce storm raged, and it seemed certain that city and railway lines would be blocked; but that did not deter the men from being on hand at the dinner hour, although scores of them had to face a night away from home. Eighteen hundred men sat around the tables in the splendid dining hall, which was as

magnificent as any European palace. And after eating together and getting acquainted, there were two really great addresses, followed by reports from four of the convention cities. No such sight has been seen before in New York. This unusual body of representative men, including the possessors of millions of wealth and the leaders in the churches of Greater New York and suburbs, with all denominations in the list, had gathered to hear a practical presentation of missions as a business enterprise worthy of the biggest and brainiest and best men.

The great placard on the wall showing the statistics of the churches of the greater city was in itself a revelation, and not an over-agreeable one to many. As the average of \$1.23 per member for foreign missions last year was placed in contrast with the amounts given for church expenses and educational and missionary work at home, it seemed to justify Commissioner B. F. MacFarland's witty if somewhat pointed remark that as he looked upon the men before him, thought of the dinner just served and the superb surroundings, and remembered the finan-

cial reports of the city, he really believed the New Yorkers could afford to give that much without injury to themselves. Perhaps the Baptists were surprised to find their average (77 cents per head) next to the bottom of the list, and perhaps they will determine not to have it there when the next convention comes around. But if the resolutions adopted at the closing meeting are carried out, the general average will go up about ninety points. For it was voted unanimously by rising vote of the great congregation to undertake to increase the \$400,000 given last year for foreign missions by the 324,408 members of nine leading denominations to \$725,000 this current year. Secretary White said that if this vote were actualized it would enable the missionary boards to carry the gospel to at least four million people in the non-Christian world who have never yet heard it—which puts in concrete and understandable form what is possible if the offerings come into the treasuries.

No hearer doubts that Mr. John R. Mott is a missionary statesman. He has the facts and the experience. He has seen the countries of the world as few men have had opportunity to do, and touched the educated classes, so that his viewpoint is from above as well as from the common level ordinarily occupied by tourist or commercial traveler. His address was calculated to grip men of affairs and large plans. He indicated the voices that are calling from the non-Christian lands to Christian America, and showed that there is a strategy of race, of place, of time, of method, in prosecuting this mighty missionary enterprise, which he made to loom up as the greatest thing in the world that God has given men to do. Now is the golden hour. More can be accomplished in the next five years in China, to fix the developing civilization and make it Christian, than can be done in the fifty years after the five, if the five be allowed to go with their marvelous opportunity unimproved. The same is true in Japan. The East is ripe for the pure gospel. That was his message, exemplified and illustrated with tremendous and cumulative power.

Mr. J. Campbell White used his fine chance effectively as he faced influential and intelligent men, capable to do whatever they could be brought to see and undertake. He rose at times to heights of real eloquence, as he pictured the great drama of world redemption in which God calls the men of America to play their part worthily. Like Mr. Mott, he held the thought to large things, and appealed to the real motives of action. He declared that the faith and spiritual vitality of the home churches are involved in the church's response to the missionary need, and said that when in India he was led to leave the work there and come back here because he believed there was no question as to the salvation of India, but he came to doubt whether the Christian churches of America could be saved, together with the Christian civilization they conserve, unless the members could be aroused to their obligations under the Great Commission of world evangelization. These addresses aroused a feeling deeper than enthusiasm. Every point was appreciated instantly, and the atmosphere was charged with electricity. No man present went out just the same in spiritual size as when he came in—he must have grown, in conception and conviction and purpose, or else have shrunk. It was a significant meeting, the effects of which are likely to be far-reaching. And those present were as one great brotherhood. They are right who say that the missionary platform is broad enough for all the followers of Christ to stand upon, and the missionary motive is sufficient to inspire and unify them in service for the world's redemption.

The conference sessions at the Fifth Avenue Presbyterian Church on Saturday morning and afternoon were of practical character, with stirring messages from the foreign fields; and in the evening seven denominational conferences were arranged for, the Baptist group meeting in the Madison Avenue Church.

The Sunday afternoon meeting in the Hippodrome brought together about four thousand men, a remarkable audience, representative of the 324,000 church members of the greater city. The three addresses were adapted to stir the men

to action. The congregational singing was worth going many a mile to hear. "All hail, the power of Jesus' name"—how the great hymn rang out. Everything contributed to the inspiration. The opening address by Mr. George Sherwood Eddy, who spoke as a layman who had consecrated both his life and fortune to his mission work in India, proved conclusively that "Missions as an Investment" is the surest in returns and most satisfactory that a man can make, either in person or by substitute. Taking concrete illustrations from Japan, Corea, China, India and Burma, the speaker stirred his hearers profoundly, and paved the way for the adoption of the resolutions pledging the men to work for a missionary committee in each church to work in coöperation with the pastor for the spread of missionary information and the adoption of systematic weekly giving for missions. Mr. White said the Movement had revealed the fact that the city has a unit that can move in religious matters, just as the nation has a unit. Canada had led in discovering that, and the United States would follow when the closing convention came in Chicago. This country has much to give to other nations, but the most important thing is better light, religious liberty, the pure gospel, and the Book that has made us what we are. The Laymen's Movement has discovered the laymen to themselves,

has brought a new hope and new idea of service, and the reflex influence of it is seen in that it is leading men to do their part wherever they are and give themselves to the man nearest to them. Mr. J. A. Macdonald, editor of the *Toronto Globe*, closed with one of the strongest addresses of the convention, broad and convincing. He brought out finely what public opinion is in a democracy, and placed the moral and spiritual groups which form this opinion in their essential relationship to the life and development of the country. The state and the church are the two great organs by which the nation lives and moves, and upon the power and prestige and vitality and purity of these depends the national character and influence in the world. New York must take its place in the first rank for the uplift of the world, and could go far in making the nation great. He predicted that if our nation became truly great in character, then with Canada it might dominate the destinies of the world in the things that make for its peace.

The convention has given the Christian forces of the city a new sense of their combined strength and of their oneness in purpose in extending the kingdom of God, and that is in itself a great result, independent of the immediate influence upon the missionary cause. Our readers will watch the development of this national campaign with growing interest.

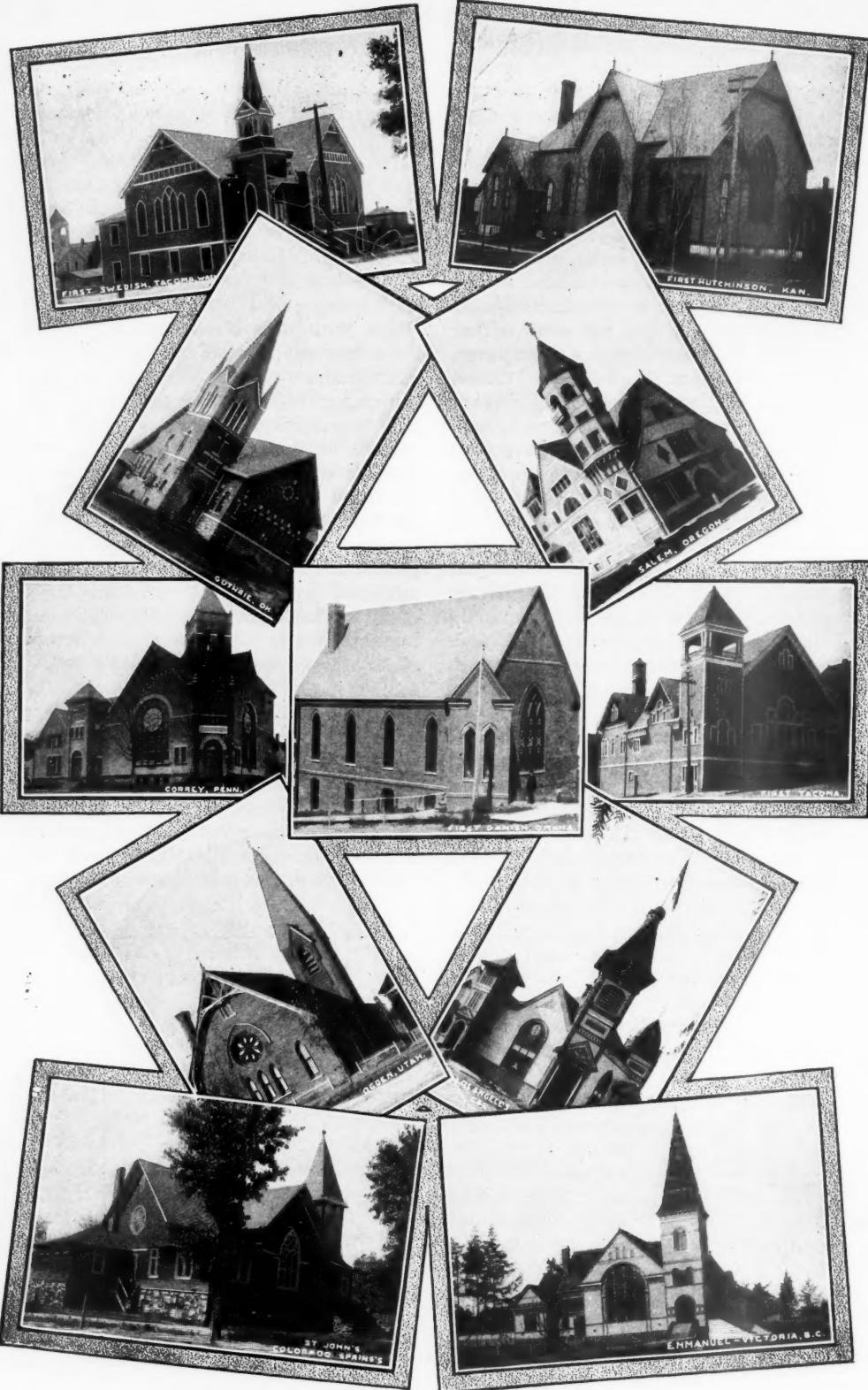
Opportunities

- To the current and missionary work of this Church I subscribe \$..... per week.
- Enter my name as one who gives a definite portion of my income to the Lord's work.
- I subscribe for "MISSIONS" (The Baptist Magazine for Missions) at the club rate of 50 cents per year.

Name

[Check in above squares the "opportunity" you take]





CHURCHES IN THE WEST WHICH THE HOME MISSION SOCIETY HELPED TO BUILD



A MODEL EDIFICE AT MODERATE COST

Timely Talks on Mission Themes

I

Concerning the Church Edifice Work of the American Baptist Home Mission Society

By H. L. Morehouse, D.D.

QUERY. Can you tell me about the Church Edifice work of The American Baptist Home Mission Society?

ANSWER. I think so; for I have had much to do with it. What do you want to know?

Q. How long has the Society been engaged in this work?

A. In 1852, about twenty years after the organization of the Society, an attempt was made to establish a Church Edifice department for which extra contributions were solicited. For about ten years small amounts were received and used for this purpose. Progress was arrested by the distractions of the Civil War in 1861-5.

Q. When was this work resumed?

A. In 1865 and 1866, the appeals for help to build meeting houses in the West, which was developing at an unprecedented rate, impelled the Society to address itself with fresh vigor to this task.

Q. What success attended this effort?

A. Very good. Within the next ten years a fund of \$250,000 had been secured.

Q. How were churches aided from this fund?

A. Generally by loans; though gifts were made in special cases when so designated by the donors.

Q. Was there much demand for this?

A. Yes: in 1873, \$220,000 had been loaned to more than 200 churches in 26 States and Territories.

Q. What security did the Society take for these loans?

A. As a rule, first mortgages on the church properties, with interest at a much lower rate than prevailed in the West.

Q. Is this the method now?

A. Yes, but with this modification, namely, loans are made payable in five yearly installments, with interest at five per cent.

Q. How many churches were aided by the Loan Fund last year?

A. Twenty-nine. Of these six had only loans and twenty-three both loans and gifts, while sixty-seven others had gifts only.

Q. Now, what about the Church Edifice Gift Fund?

A. This was established in 1881.

Q. Why?

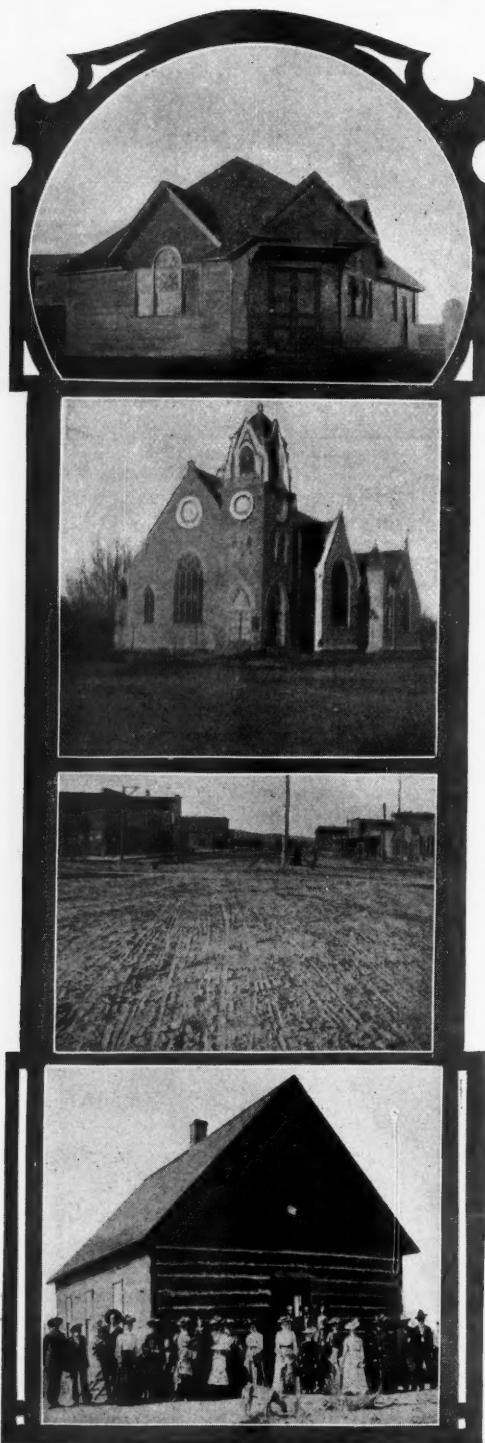
A. Because it was found that many young churches in the West could not safely carry a loan indebtedness and needed aid outright. Moreover, other denominations had Church Extension Societies which made liberal gifts to such churches.

Q. Is there a permanent fund, and if so, how was it secured?

A. Yes: By the consent of living donors to the loan fund \$104,000 of their gifts was transferred to the principal of this gift fund, the income to be used in gifts to churches for the erection of houses of worship. Additions have been made by contributions and legacies.

Q. What is the amount now held by the Society in each fund?

A. In the Church Edifice Loan Fund, \$168,206.74. In the Church Edifice Gift



MEETING HOUSES IN WYOMING WHICH THE HOME MISSION SOCIETY HAS AIDED

Fund, \$158,508.20. A total in both funds of \$326,714.94.

Q. Since the establishment of the Gift Fund how much has the Society given to aid churches in the erection of meeting houses?

A. It has given \$898,659.

Q. Whence did this amount come?

A. In round numbers, the principal sources of income have been as follows: From income of the Permanent Fund, \$212,000; from legacies, \$165,000; from one donor, \$180,000; from other donors and from other sources, \$341,659.

Q. Do not the churches make regular and distinct contributions to this object, as is the custom among other denominations?

A. No: Rarely is such an offering made.

Q. Then you have had to depend largely upon special appeals to individuals for the maintenance of this work?

A. Yes. And had it not been for the liberality of one man, in recent years, we would have been sorely crippled in this respect.

Q. Have you not adopted a plan to have the regular church contributions for Home Missions applied in part to this work?

A. Yes. In 1909, the Society decided that seven per cent. of its receipts for general purposes should be devoted to its Church Edifice Gift Fund for current uses.

Q. How much would this yield?

A. From \$25,000 to \$30,000.

Q. What amount was granted last year?

A. \$63,789.77.

Q. How much is required annually?

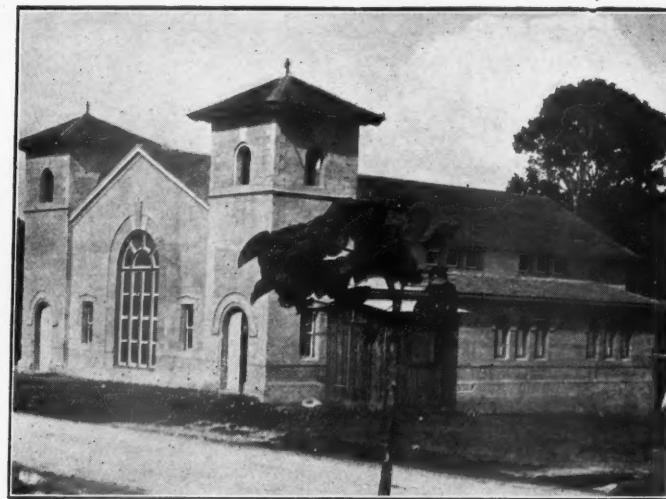
A. Now you have asked a hard question.

Q. Why hard? Do you not know the needs of your mission fields?

A. Yes: we have a careful forecast of these every year, as for instance last year estimates showed that 138 houses of worship should be erected on our mission fields. At an average of \$500 to each church, this would require \$69,000.

Q. Is not this all?

A. By no means. Urgent calls for help are coming from other quarters.



THE NEW CHURCH AT EL CRISTO, CUBA

Q. What about these?

A. The unparalleled growth of our great cities is so overtaxing the ability of our churches therein to occupy new fields while at the same time helping old downtown fields, that the Society's aid is invoked in this crisis.

Q. And I suppose money is needed also for chapels for the evangelization of the large foreign populations in our great cities.

A. Most urgently. We cannot expect to reach many of them in vacant stores rented and rudely fitted up for religious services.

Q. Have you made an estimate of what the Society could wisely use in this city mission work?

A. At least \$75,000 yearly for the next five years. It must be remembered that lots and suitable buildings are expensive in our large cities, and that the amount named above would not be sufficient to help more than eight or ten churches in getting well located sites and suitable houses of worship. It would be only about one new edifice a year for each of ten cities.

Q. And what of Cuba and Porto Rico? Are not chapels greatly needed there?

A. Yes. It is very difficult to rent suitable places for religious services, in the cities, while in the villages and thick-

ly settled rural districts about the only place available is a small room of a simple dwelling.

Q. What has the Society done toward meeting this need?

A. It has secured sites and church edifices for 40 Baptist churches at an expense of about \$180,000; several of these being in large cities where properties are expensive.

Q. What is needed annually there for the next five years?

A. At least \$15,000 annually.

Q. So then, for all purposes, the Society needs in its Church Edifice work annually \$159,000?



THE CHURCH AT PONCE, PORTO RICO

A. That is correct. More than this could be advantageously used; but this is necessary.

Q. How do you expect to get this?

A. That is the problem.

Q. Cannot an extra \$100,000 be put into the Budget?

A. Possibly. But it is one thing to put it into a budget on paper, and quite another thing to get such an income from the churches.

Q. It seems to me that this should especially appeal to Baptist people of large means to contribute generously for this purpose. I understand that the Society helps those only who first have done their best to help themselves and also takes security for the gifts so that if a church becomes extinct the proceeds of



BAPTIST CHURCH, HERMISTON, ORE.

the sale of its property to the amount of the Society's gift is recovered and is again used elsewhere.

A. Correct. As a rule, gifts are paid when they will complete payments on chapels, without debt, except in cases where churches also obtain loans from the Society's Loan Fund. And mortgage security without interest is taken by the Society.

Q. Has the Society ever received anything from the sale of properties of extinct churches to which it made gifts?

A. Yes. Within the last five years, for instance, \$26,782.47 have thus been recovered and re-applied to new work.

Q. That is a business-like way of



CHURCH AT STIGLER, OKLAHOMA

doing things. Tell me, now, how this fund is administered.

A. Usually, churches in the West must have their applications approved by the Boards of coöperating State Conventions and by the Societies' own Superintendents of Missions who thoroughly understand conditions of their fields. Then the Church Edifice Committee of the Executive Board of the Society passes upon every application, blanks for which with about thirty questions are provided for those desiring aid. Frequently applications are deferred and smaller amounts granted than asked for.

Q. How many churches have been aided in the erection of meeting houses?

A. More than 2,000. Here is a map of the United States showing where this work has been done.

Q. I see but few in the Eastern States.

A. These are mainly for chapels, where there are missions for the for-



HAPPY IN THEIR CHURCH HOME



A NEW MEETING HOUSE IN THE MOUNTAINS, HAILEY, IDAHO

eign-speaking populations. The fund is primarily for mission fields in newer States and Territories.

Q. I see some in the South.

A. Yes: these were chiefly for Negro Baptist churches.

Q. Well, this is very informing and satisfactory. And all this work, you say, is done by the one Executive Board of the Society in addition to its large missionary and educational work?

A. Yes. Most other denominations have distinct societies for this purpose, with paid secretaries, treasurers and other office expenses. So you see, there is great economy in cost of administration for this work, with us.

Q. Yes. That is worth considering.

A. Now, let me ask you a question or two.

Q. All right. What is it?

A. Will you not make a special and generous offering to the Society for this purpose?

Q. I confess it strongly appeals to me; for I like the way in which this work is done: I see the needs and I see also that by such gifts we incite churches to give much more to get suitable houses of worship.

A. You are right. A Western missionary says: "Better send one missionary with his house than two without it."

Q. Very good. You may expect

something from me soon for this worthy purpose. Have you anything else to say?

A. Thank you. May I suggest that you specially remember this Church Edifice work of the American Baptist Home Mission Society in your will?

Q. I will think about this. By the way, what is the proper form to be used?



CHURCH AT WEISER, IDAHO

A. This is correct: "I give and bequeath to The American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of dollars for the Church Edifice work of the Society."

If at any time you wish further information on the subject, address the Society.



From Missions' Point of View

¶ At the ninth international Zionist congress, held in Hamburg, there was a sharp rivalry between the advocates and opponents of practical colonization in Palestine. The delegates from Russia and Austria were clamorous for what they call practical work in Palestine, but there was decided antagonism from other sections. While the congress was divided, the latest reports from Palestine are that under the new conditions of constitutionalism in Turkey the Jews from the East are crowding into the Holy Land and taking up the land. The idea of a powerful Jewish nation with the ancient capital as its center will not die; and who shall say that it may not be realized in the near future?

¶ One of the millionaires who made his fortune honestly and without injustice to any one was D. O. Mills, who died recently in California. He was one of the original "forty-niners," and was closely developed with the development of the Pacific Coast. The San Francisco *Chronicle* says of him: "The cornerstone of his nature was integrity. The practical nature of his, the man showed in his philanthropy. He believed in helping those who could help themselves." Perhaps Mr. Mills will be best remembered for the Mills hotels which he erected in New York, and which he made pay for themselves, although they provide a clean place, with good surroundings, for a price as low as the unfit lodging houses. These hotels have been a boon to thousands of self-respecting men, and suggested improvements in housing the poor that are being carried out by other people of wealth. "A successful man of the old-

fashioned type"—a fine type indeed, and would that we had more of it.

¶ The very best things are said of Belgium's new king, Albert. According to the French press, he is democratic, welcomes rather than fears the reign of the people, detests show and ceremonial, is simple and cordial, eminently just, and desires above all things to make his provinces rich and resourceful. He is as good a man as King Leopold was bad, and more can scarcely be said. As one strong proof of his purpose to carry out the needed reforms in the Congo, and to wipe out as far as possible the horrors of that region, he has dismissed the former force of officials, and will appoint men whom he can trust to follow his will. It is a happy day for Belgium, and a happier one for the poor, helpless people in Africa. The Belgians now have a king of whom they need not be ashamed in public or private, one who is described as "well-balanced, modest, learned, industrious and religious," a representative of the finest dualities of the Flemish race.

¶ Disturbing reports come from Turkey as to present conditions there. The fall of the Turkish ministry, which included those who stand for regeneration in the Ottoman Empire, is a severe blow to those who hoped for a new era under constitutional government. It is said that the government is defied and the Constantinople authorities are using the same harsh measures of repression for which Abdul-Hamid was execrated. European Turkey is declared by a German correspondent to be at present a theatre of murder, plunder and anarchy, and dis-

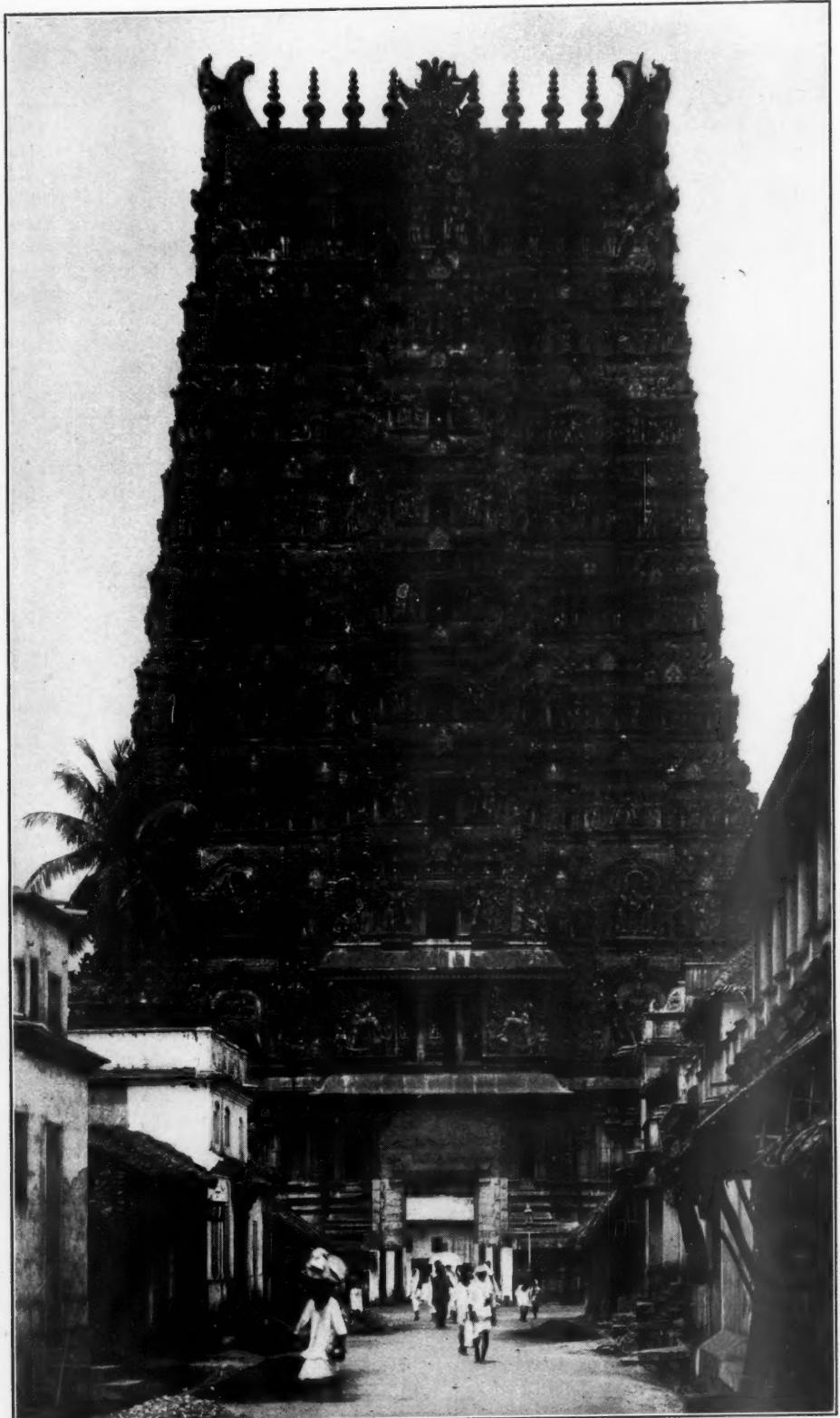
turbance reigns. The Balkan peninsula is suffering the worst effects of the strife between parties, and the Albanians are in a life-and-death struggle with the Young Turks. While the information comes through sources perhaps not free from prejudice, there is no doubt that the situation is most serious.

¶ The Declaration of the Belgian Government, which gives the reform program proposed for the Congo, states that one-half of the Congo is to be thrown open to free trade on July 1st, 1910, one-third of the other half on July 1st, 1911, and for the remaining third no time-limit is fixed, but the government promises to examine later the advisability of coming to fresh arrangements with the interested parties. *Regions Beyond*, the English missionary periodical, regards this last arrangement as disappointing, while it recognizes in this Declaration the first indications of a sincere desire to improve the condition of the natives. Perhaps the worst feature of the Declaration is the assertion that "the right of full ownership carried with it for the owner the right of exploiting his property," although the Belgian government proposes to cease exercising the latter right, and intends to abandon to private enterprise the harvesting of the products of the Domain, principally rubber and copal. No time-limit is assigned for the cessation of compulsory labor in the extensive areas controlled by the Belgian government and its concessionaire companies. This is the point where the new king of Belgium can disclose his purpose and power. What will he do for and with the thirty millions of natives whose land was filched from them, and whose destiny was placed in the hands of King Leopold, with results that the world views with horror? It is a hopeful sign that the two main Protestant bodies in Belgium have united in order to help the Protestant societies already at work on the Congo. The new movement is to be known as the "Belgian Society of Protestant Missions on the Congo," and is already responsible for the support of two orphans. After all, the hope of better things depends largely upon the mis-

sionaries. If only the new king joins them, the future will be bright.

¶ The struggle between the Lords and Commons which is agitating all England involves religious parties as well as political. The Nonconformists are deeply concerned in the outcome. The Free Church papers call upon their constituents to remember, "realize that their religious liberties are all at stake." Meetings are held in which prayer and hymn-singing are followed by discussions of the political situation. Our own Dr. Clifford, who has been arrested and fined twenty-three times now for refusing to obey the rate laws which he opposed as unjust, said recently in a public meeting: "We are going to be peer-ridden no longer. We are going to get rid once and for all of the despotism of an aristocratic land-owning House of Lords." The *British Weekly* quotes Mr. Lloyd George, the leader of the revolt against the peers, as saying: "My contention as a Free Churchman is this—that the Lords are a biased court, sitting in permanent judgment upon the rights of millions of Free Churchmen who have not a shadow of a chance of getting equal justice from them." He declared that no bill in the interests of the Church of England was ever rejected by the Lords, and not one in the interests of the Nonconformists was ever passed. Yet freedom, he said, was won in England by the Free Churches. It is the struggle of democracy against the stronghold of class and caste, and the whole world is interested in the result, which means much for advancing civilization.

¶ A Connecticut pastor sends a club list with this comment: "I am proud of it. Practically every 'dependable' family in the church will have the magazine. *Missions* is the thing for which the people have waited, and they take to the one-magazine idea." Another pastor, a home missionary in the far West, says he secured nine subscribers out of a church membership of twenty, and "it was the easiest thing I ever did." He expects to increase the club, and to get more members as one way to do it. There is a suggestion in that.



HINDU TEMPLE AT MADURA, INDIA



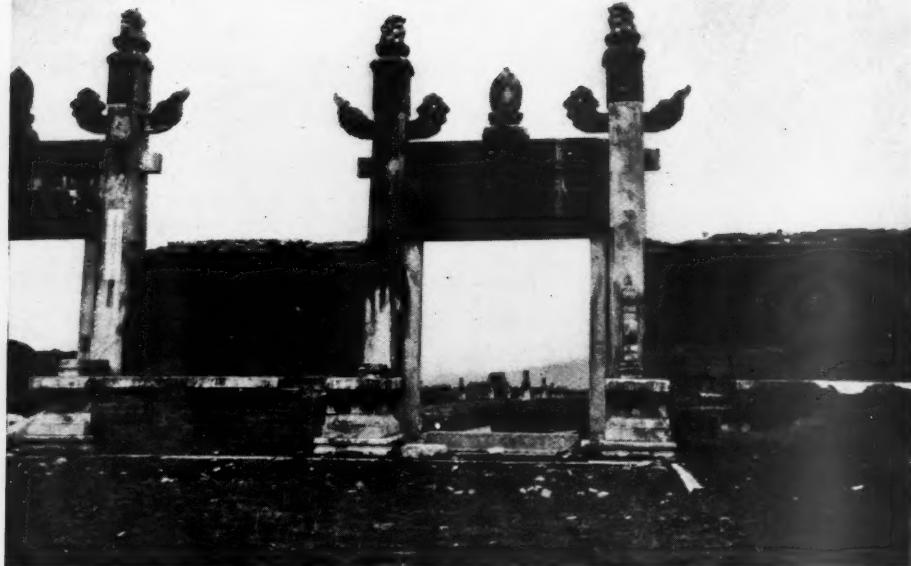
THE CHANGING EAST

By John Humpstone, D.D.



IVERSE as are the lands concerned and widely apart in features, temperament, characteristics and customs as are the peoples of these lands, one comes away from the Orient with a predominating impression of the underlying unity of the East—a unity which passing years and events only emphasize and augment. It is strictly true, as Kipling sang, that "East is East as West is West." Of the sense of novelty and fascination which these lands offer to the uninitiated traveler, it would be difficult to convey an adequate impression. Once he has felt them, no one will ever cease to feel the mystery and glamour of India, the redundant tropical luxuriance of Ceylon and Java, the strangely blended conservatism and aggressiveness of the old and the new in Japan, the surprised awakenment, visible, however vague, determined, however reluctant, of the newly aroused giant of the Chinese Empire. Nothing seems surer than the certainty that these lands are to be the sphere of the world's most decisive and determinative movement and progress in the next quarter of a century. The problems of the Far East are of immediate

and lasting world-concern. No period in the evolution of Western life and civilization has been more critical, none bigger with issues affecting the welfare of the race, as race, than is the present in the Orient. Numerous causes have conjoined to bring about the existing state of ferment and transformation. The effects of intercourse between East and West, continually being augmented as facilities for travel multiply and become more penetrating, are now beginning to be seen on a universal scale, and with long accumulating intensity. Interchange of ideas, through literature, is keeping pace with, at the moment it seems to be outstripping, commercial expansion and interrelations; with the resultant better understanding and juster appreciation of each by the other. The effects of education in the East, long carried on under Western auspices, are beginning to be seen and felt in some of their startling ultimate results. Perhaps the best, if also the most homely and humoresque, of the explanations of the existing unrest in India, was that given by the Anglican Bishop of Lahore, at the Manchester Church Congress of 1908. "We have been busy," he suggested, "for all these years, putting a double measure of yeast into the meal of India, adding also a



GATEWAY TO THE TOMBS OF THE MING RULERS OF CHINA

measure of baking-powder, and now when the results are beginning to be seen, we are anxiously sitting down with all our weight on the batch to keep it from rising." Education has created capacities for which governmental plans have not made equal provision of exercise. Result: upheaval and disturbance.

Specific causes have operated, also, to create the present situation: Such are the victory of Japan over China, followed by the much more decisive and alternative results of her triumph over Russia, creating throughout Asia a new and thrilling sense of Asiatic capacity and power; the victory of the United States over Spain and our consequent acquisition of territory in the Far East, introducing into the very heart of Asia a modern democratic system of political administration, and a common-school theory and practice of education; the issues of the "Boxer" rebellion, securing for the allied nations of the West a new and more potential relation to all things Chinese, and compelling a wider application of the principle of the "open door." These and other causes, in years quite recent,

have given an impulse toward change to the immemorial conservatism of the East. There has been a shaking together of dry bones. The breath of a new life has been blown across the stagnation of centuries, and what seemed dead to everything modern begins to move and stir itself in activities hitherto unattempted. The system of caste in India is suffering changes through relaxation that appear to promise, in a future not so distant as to discourage hope, the final disintegration of that heavy barrier to progress and brotherhood. The Chinese exclusive and insistent theory of education only in and by the Confucian Classics, and the long-established system of examinations therein as the one avenue to the civil and imperial services, are already of the past. It is a just and accurate report of the situation to say that the spirit of change and the desire for progress are everywhere active in the East. Among some peoples this trend has reached an advanced stage of fervency and purpose; but in some phase it is universally evident. The reactions, as yet, are nowhere decisive either in volume or



A TYPICAL SNAP-SHOT STREET PROMENADE GROUP IN PEKING, CHINA

direction. They run along diverse lines, according to local conditions, at present; but they seem to be making for the realization of a rejuvenated, regenerated Asia. Under the leadership of some Asiatic power not yet finally indicated, it begins to seem that Asia will one day shake herself free from the suzerainty of Europe and resume her ancient independence.

In view of these changes, the minds of not a few in the West are full of fears. All sorts of perils are predicted for our civilization as the result of a united East. But the minds of others, and they the men who are most familiar with the situation, having given most time to its study and thought to its trends, see in the existing conditions nothing but one vast and stimulating opportunity: an opportunity not for national self-aggrandisement or gain, but for altruistic international service; for such a ministry of power and beneficence as shall bring to rapid demonstration the actual unity of mankind. Nothing could be more indicative of this sense of opportunity on the part of those who see farthest, and whose

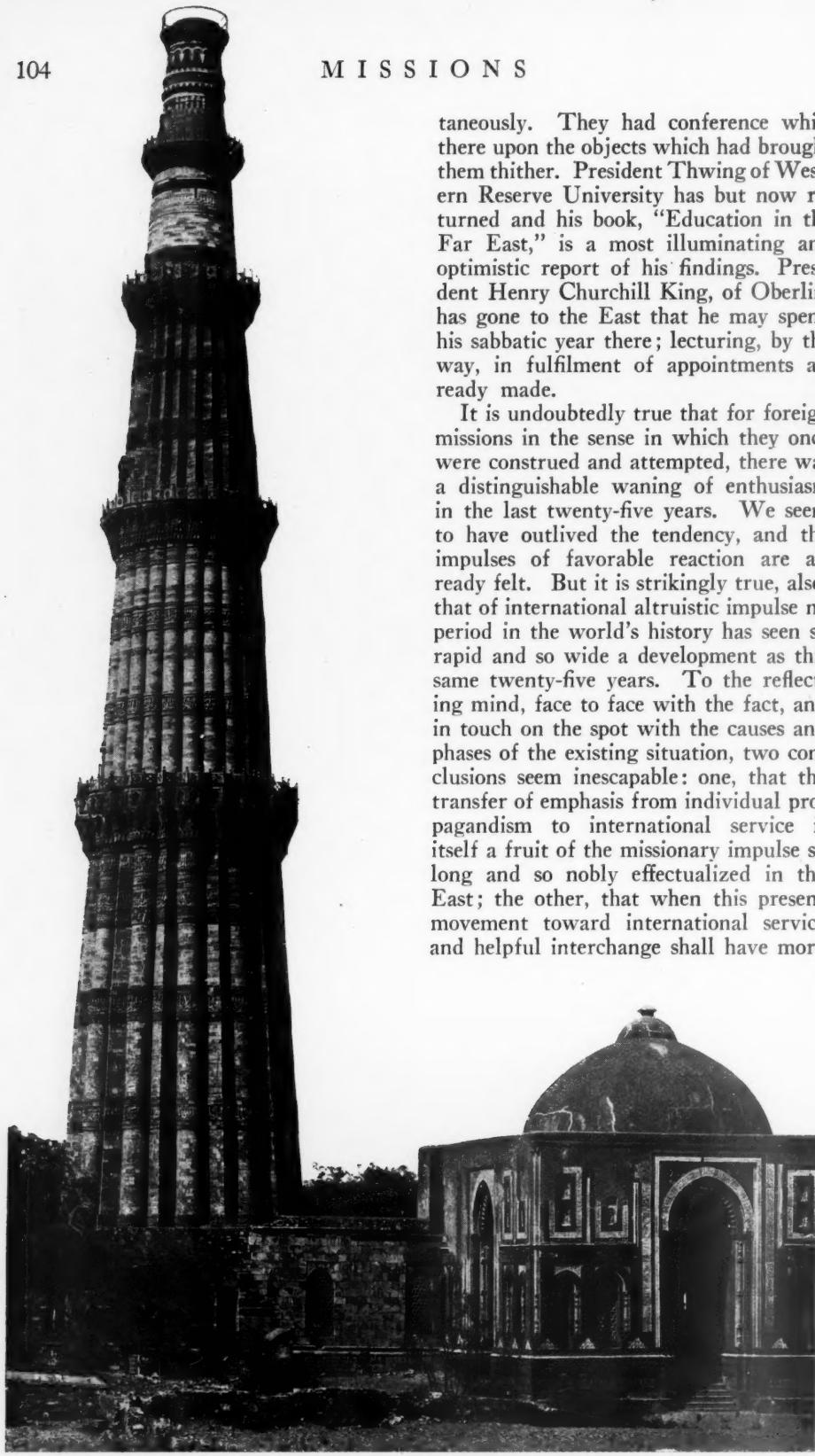
word is with power, than the interest educators are taking in the situation. The English universities are behind the movement represented by Lord Cecil. One of our own aggressive universities sent to the East last year Professor Burton and Professor Chamberlain, to study conditions and measure the opportunity. The two deputations were in the East simul-



GATE OF VICTORY, FATEHPUR-SIKRI

taneously. They had conference while there upon the objects which had brought them thither. President Thwing of Western Reserve University has but now returned and his book, "Education in the Far East," is a most illuminating and optimistic report of his findings. President Henry Churchill King, of Oberlin, has gone to the East that he may spend his sabbatic year there; lecturing, by the way, in fulfilment of appointments already made.

It is undoubtedly true that for foreign missions in the sense in which they once were construed and attempted, there was a distinguishable waning of enthusiasm in the last twenty-five years. We seem to have outlived the tendency, and the impulses of favorable reaction are already felt. But it is strikingly true, also, that of international altruistic impulse no period in the world's history has seen so rapid and so wide a development as this same twenty-five years. To the reflecting mind, face to face with the fact, and in touch on the spot with the causes and phases of the existing situation, two conclusions seem inescapable: one, that the transfer of emphasis from individual propagandism to international service is itself a fruit of the missionary impulse so long and so nobly effectualized in the East; the other, that when this present movement toward international service and helpful interchange shall have more



MEMORIAL MONUMENT OF KUTAB-MINAR, DELHI, INDIA



AKBAR'S CITY, FATEHPUR-SIKRI, NEAR AGRA, INDIA

widely and intensely realized itself, there will come a new era for missions, looking to the welfare of the individual, his uplift in intelligence, his deliverance from fettering superstitions, his liberation from the narrowness and ostracisms of caste, his introduction into the brotherhood of the kingdom of God.

The reactions of this coming era of intercourse and ministry are certain, also, to be mutual. Most of these peoples have something to teach us, much as we have to impart to them. Even Christianity in the New Testament sense and form of it is to come to a better understanding of itself, and to a richer realization of its possibilities and capacities through its enlarged and enlarging contacts with the East. The nobler mysticism of India; the strong and interpenetrative social ethic of China, giving to the family unique primacy, predominance, continuance; the poetic refinement and subtle spiritual sense of the Shintoism of Japan;

the universal conservatism, even amid change, of the East, are sure to affect favorably the final form which Christian faith and life will assume in these lands; and, indirectly, they will help to save Western Christianity from some of the dangerous extremes to which present extreme tendencies of thought would otherwise carry it.

But let the subject have a more specific application. For an American, the fact of surpassing moment is this: Ever since we entered the East as a factor in international politics our Nation has exercised a foremost influence in the development of this international altruistic sentiment. From that day in 1854 when Commodore Perry anchored his fleet in Mississippi Bay and demanded the opening of Japan, our policy as a nation has been singularly free from self-aggrandizing aims. Since that first day of the "open door" (reluctantly as it was then set ajar) Japan has had no reason to sus-



MONUMENT OF SIR HENRY HAVELOCK AT LUCKNOW

pect the singleness or the sincerity of our motive in our intercourse with her. She has resented our exclusion of her people from our Pacific Coast. China has had like feeling of hurt and injustice on the same ground. But neither of these peoples have yet had reason to suspect us of any grasping purpose or ulterior aim with reference to their territory, their commerce, or their international standing and prestige. On the contrary, the John Hay agreement was acceded to by the Powers in 1899, and thus the principle of China's political integrity and the "open door," through our influence chiefly, has been "formulated into an international covenant."* In 1901, it was our refusal to assent to the imposition of an oppressive indemnity upon China, which saved her from becoming "the fiscal vassal of foreign Powers" for an indefinite period. It was we, and only we among the nations, who voluntarily returned to China all that large part of the indemnity finally allotted, which re-

mained over after the property of our legation, destroyed in the Tien Tsin-Peking international campaign, had been rebuilt.

Our diplomacy and action in 1904, induced the belligerent Powers, Russia and Japan, to confine hostilities to a clearly defined region which "limited for China the devastations of the war and saved her from being embroiled with either of the combatants."

It was the action of President Theodore Roosevelt, using his influence at the opportune moment for Japan, which led to the termination of the Russo-Japanese war and saved Japan from the financial collapse and the internal dissension which a prolongation of the war must undoubt-

TRIPOLIYA GATE OF MAHARAJA'S
PALACE AT JAIPUR, INDIA

*See Millard's "America and the Far Eastern Question," chap. 26.

edly have brought upon her—a fact which is far better understood in Japan than it is in America.

It was the speech at Shanghai, in 1907, of William Howard Taft, then our Secretary of War, which rang out with unmistakable tone, in an assembly international in character, our purpose to adhere to the altruistic attitude in all our

at proper relative prices that which they have to sell and that which they have to buy is not one which can be counted upon as stable or permanent. . . . She (China) has no territory we (the United States) long for, and can have no prosperity which we would grudge her and no political power and independence as an empire, justly exercised, which we would resent. With her enormous resources and with her industrious people the possibilities of her future cannot be overstated.



OLD IMPERIAL PALACE, SEOUL

further financial and commercial dealings with China. Think of the boldness and straightforwardness of such an utterance as this, in such an assembly, by the leading member of the National Cabinet:

The United States and others who favor the open door policy will, if they are wise, not only welcome, but will encourage this great Chinese Empire to take long steps in administrative and governmental reform and in the development of her natural resources and the improvement of the welfare of her people. In this way she will add strength to her position as a self-respecting nation, may resist all possible foreign aggression seeking undue, exclusive or proprietary privileges in her territory, and without foreign aid may enforce an open door policy of equal opportunity for all. . . . A trade which depends for its profit on the backwardness of a people in developing their own resources and upon their inability to value

It is such utterances and acts as these which have given to us our unique influence in the Far East; and, at the same time, have made the American policy there the subject of the sneers of the churlish and the jeers of the grasping. Ours is called "A Sunday School Policy" by promoters of their own advantage and seekers of this world's gains. Such a reputation evoking such hostilities is matter for just pride.

Still stronger evidence of the predominantly Christian aspect of our diplomacy and activity in the East is furnished by the handling of the problems growing out of our acquisition and control of the Philippine Islands. But that subject is large enough to demand a separate treatment. Enough has been written to show how large a place our Nation has won on the other side of the Pacific ocean. As Americans we have a mission in the Orient from which we cannot escape. The time has come to create among ourselves an intelligent public opinion about the Eastern situation as constituting an opportunity from which there ought to be no desire to draw back. A Providence wiser than all statesmanship has set before us this open door. To enter abundantly will be to hasten the realization of the brotherhood of man and the kingdom of God.



THE GREAT WALL OF CHINA

COLOSSAL FIGURES ON THE PLAIN OF THE MING TOMBS, CHINA

The Navaho Christmas

By Rev. L. I. Thayer



T was a big day with two hundred Navahoes to look after. It would have been bigger but for the nearly zero weather and the six inches of snow. Half of them walked, and had their feet and legs tied up with skins, old sacks and blankets for want of shoes and stockings. Even Crazy Woman came barefoot, her feet swollen and bleeding from the cold: her aunt had tied her up at home, but she broke loose and came in spite of her.

The tree was placed in the chapel and decorated; the tables were set and dinner made ready, and gifts were labeled. There were 50 sewing bags filled with thread, needles, pins and soap; 200 bags filled with apples, candy and popcorn. With the help of the school girls the dinner was quickly served, and by one o'clock all in readiness for the program. The girls recited the Ten Commandments in English and sang in Navaho, "Who came down from Heaven to Earth?" There were many present who do not attend the regular Sunday services, so the missionary had the opportunity of speaking to some new hearers of God's gift and urging them to accept. After the program came the distribution of the presents. The recipients seemed more pleased and better satisfied than on former occasions, and expressed their gratitude more warmly.

The feature of the day was the *button collection*. It was not the old-fashioned kind that saddens; but a strictly up-to-date collection that gladdened the missionaries. Previous efforts to induce the Indians to make a Christmas offering had failed. This year, however, the missionary told of God's gift to the Navahoes and strongly urged them to make a gift to Jesus. It seemed a new idea to many that anything was expected of them. Mr. Bolon, an ex-chief, objected, saying that they were poor and he did not know whether they would give or not; probably not.

The missionary said to them: "Perhaps you have no money with you; you forgot to bring your pocketbooks. But I see that nearly every one of you have silver buttons on your moccasins, and a row or two down your shirt fronts, beside silver beads, rings and bracelets. (These buttons are made from silver coin, dimes and quarters.) Now those buttons are just the thing; you can take off two or three and hardly miss them. I want you to get busy and have the buttons ready. When the box comes to you, be ready to make a good gift to Jesus."

And they did "get busy." One-Eyed Medicine Man's girl was the first; she stood up to have more room, covered herself with her blanket, and from some unknown source produced her silver offering. Fat Man's children, and Bear Man's children, had money ready. Thin Man felt too poor, but his two wives and Mrs. Tall Man shared in the giving, taking buttons from their shirt fronts. Angry Man produced his offering from a knot in his shirt tail. Yellow Mustache was too poor, he said. Nick Mustache gave a silver ring with a large turquoise set. After the start they seemed to enjoy the giving, and the clink of the dropping coins sounded very good to the missionaries. Even Mr. Bolon, though among the last, cast in his mite. When all was finished the collection was handed to the missionary's wife to be computed. Mrs. Many Goats' sister, feeling that she had missed something, came forward then and dropped in another button, making the offering an even twelve dollars.

The missionaries were made very happy by this giving, even though it was small; it showed signs of appreciation and gratitude. They earnestly hope that this gift of silver to Jesus may soon be followed by their hearts to Him.



The Student Volunteer Convention

By Rev. Stacy R. Warburton



THE Sixth International Convention of the Student Volunteer Movement was held at Rochester, New York, December 29 to January 2, and was fully up to the standard set by previous conventions. The total attendance was 3,624, of whom 2,678 were students. How representative the Convention was is shown by the fact that forty-nine states and provinces sent delegates, as well as twenty-nine countries.

No other convention presents a stronger list of speakers than the quadrennial gathering of the Student Volunteer Movement, and the Rochester meeting was no exception. Among those who spoke at different times were John R. Mott, Robert E. Speer, George Sherwood Eddy, Bishop McDowell, Ambassador Brice, Dr. Julius Richter and Secretary Haggard.

The main convention meetings were held morning and evening in Convention Hall, which was decorated with the flags of all nations, conspicuous among which was the watchword of the Movement, "The Evangelization of the World in this Generation," and the text, "Not by might, nor by an army, but by my spirit, saith Jehovah of Hosts." Simultaneous meetings for the people of Rochester were held in the evening in the largest churches. The afternoons were devoted to section meetings, one day by mission fields, another by denominations, a third by classes of institutions, and the last by sexes.

Of course the delegates were an enthusiastic body, since they were students. Being picked men and women, they were also thoroughly in earnest. They included both volunteers and those who expect to remain at home, and the topics therefore included all phases of the missionary problem: the needs on the field, the strengthening of the home base, etc. Emphasis was laid continually on the spiritual side of the task and the supreme

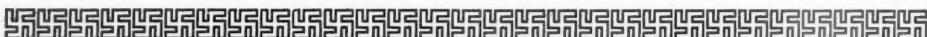
importance of full obedience to the will of God.

The Baptist Rally on Friday afternoon brought out a large attendance and the meeting was a most enthusiastic one. Secretary Haggard presided and a representative of each of our fields told of his field, and the specific needs of the Missionary Union and of the Woman's Societies were presented. A particularly happy feature was the presence of Field Secretary Barnes, of the Home Mission Society, who laid before the students the needs of the Home Mission Society and its work.

Following the Baptist Rally a large number of young men made appointments for interviews with Secretary Haggard regarding the question of their life work. In all over twenty men, most of them exceptionally strong, came to the Secretary for consultation regarding the mission field. All these can probably be counted on for service either this coming year or later. Just what the results of the Convention will be in the number of recruits for the mission field it will, of course, be impossible to know, but hundreds of young men and women who had never before considered the question, took up the problem at Rochester and faced it in all its issues. Many new missionaries will doubtless be the result.

The last session, on Sunday evening, was most impressive. A memorial service was held for the sixty-one Volunteers who have died since the last Convention, and this was followed by a farewell service for the new missionaries who expect to sail within the next year. One will not soon forget the impression made as one after another mentioned the field to which he was going and the reason which impelled him.

A most valuable feature of the Convention was an extensive missionary exhibit, which was particularly well planned and which showed the literature available for the volunteer or the missionary student.



Devotional

A Prayer for Our Country

(H) ALMIGHTY GOD, who givest breath to every living thing, and of Whose power it is that peoples, nations and kindreds of men stretch forth the curtains of their habitations, we give Thee hearty thanks for that spirit of brave adventure to which this nation owes its birth. We rejoice in the insuperable courage of those who, loving liberty and knowledge, have pushed away the veil of mountains and seas, and have sought light and freedom for themselves and their children, and we pray that Thou wilt give to us the same lofty spirit, and make us a people worthy of these heroic ideals and traditions. Bless this land of promise with honorable industry, sound learning and pure manners. Fashion into one happy people the multitude brought hither out of many kindreds and tongues. Grant that all things may be ordered and settled upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. And hasten the time, we pray Thee, when all the people of the earth shall dwell together in righteousness and peace, and war shall be no more. All which we ask in the name of Jesus Christ, our most blessed Lord and Saviour. Amen.



Special Objects for Prayer

The white people of our country, that race prejudice may be removed from their minds, and thus they may be prepared for the righteous solution of the race problem in America.

The women missionaries in all lands, that they may be sustained in their difficult and often perilous tasks, and be abundantly blessed in their labors.

The people of Turkey, in the throes of change and uncertainty, that out of the present conditions may emerge liberty, good government, and a new life, moral and religious.

Palestine, that the land of the Saviour of the world may become a free territory, under the protection of the Christian Powers, to the joy of all Christendom.



The Call of the West

Bring me men to match my mountains,
Bring me men to match my plains,
Men with empires in their purpose
And new eras in their brains,
Pioneers to clear thought's marshlands
And to cleanse old error's fen;
Bring me men to match my mountains,
Bring me men.



Thoughts to Grow Upon

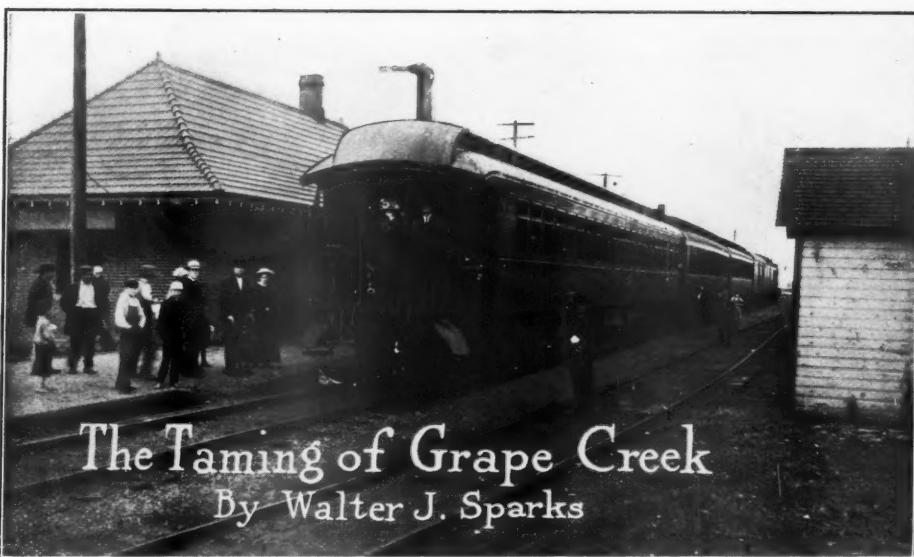
Observe good faith and justice towards all nations, cultivate peace and harmony with all.—*George Washington*.

I want it said of me that I plucked a thistle and planted a flower.—*Lincoln*.

Both philosophy and science furnish a blanket too short for the man. Philosophy covers the head, and leaves bare the feet. Science covers the feet, and leaves bare the heart. Religion covers the whole man.—*Ivan Panin*.

It is the joy of service that makes the life of Christ, and for us to serve Him, serving fellow-man and God—as He served fellow-man and God—whether it bring pain or joy, if we can only get out of our souls the thought that it matters not if we are happy or sorrowful, if only we are dutiful and faithful, and brave and strong—then we should be in the atmosphere, we should be in the great company of the Christ.—*Phillips Brooks*.

Each one of us is bound to make the little circle in which he lives happier and better; each of us is bound to see that out of that circle the widest good may flow; each of us may have fixed in his mind the thought that out of a single household may flow influences which shall stimulate the whole commonwealth and the whole world.—*Dean Stanley*.



The Taming of Grape Creek

By Walter J. Sparks



HERE are you going next?" inquired two burley policemen as they watched the coal bunkers being filled, preparatory to a move. "To Grape Creek," brought a great laugh from the policemen and the advice, "Then you'd better take half a dozen of our men with you." This is only a sample of how the people took it. The idea of the Chapel Car going to Grape Creek seemed to appeal to the sense of humor in everybody. Even the conductors were shaken out of their gravity.

"What you got there, Billy?" called out one, as the train pulled from the platform and our conductor shouted, with a grin, "A carload of preachers for Grape Creek." This brought a chorus of laughter from the platform and the words flung after the moving train, "They're sure needed."

But we found that Grape Creek was living largely upon its past reputation. A reputation gained when it was the busiest and the roughest mining camp in the Middle West, and the wild orgies of its bad men made people fear even to pass through it on the train. Business had decreased, the roughest of the element had moved on, and empty "com-

pany houses" falling to ruins gave the town a desolate look. Saloons flourished on every corner and were sprinkled in between, but though Grape Creek was fifty years old it had never had a church.

For some years the good agent of the C. & E. I. railroad, his wife and his father's family, had been the only influences for righteousness in the whole place, and they found it hard to leaven such a lump. But a few months previous to our coming a section man had been converted, and gathering up a few others he organized a Baptist church. The Chapel Car went to solve the problem, "What shall we do with it?"

The deacon met us with a scoop shovel.



"THE STRANGE LITTLE FACES"



THE SUNDAY SCHOOL ORGANIZED AT GRAPE CREEK

He had been shoveling out the slack that covered up the side-track and blocked the way. A few people lounged on the platform and stared, wondering what had "come to town."

At the meeting that night some forty men crowded the back seats or stood

around the door. Others who could not get in listened outside. Most of them had been drinking somewhat, and occasionally there would be an exodus of half a dozen who would presently come in again.

"Where do they go?" I asked.



"THE SWEET SPRING WOODS"



THE FIRST BAPTISM IN THE CREEK: A NEW ERA FOR THE TOWN

"To get a drink," said the deacon; "but when the sermon begins I'll stop 'em."

The only interruption to the sermon was a dialogue between the deacon and a big miner whom drink had made drowsy. It was carried on in tones rather above the regulation state whisper.

"Here, Jimmie, this ain't no place to sleep. If you can't keep awake, git out."

"What's yer jumpin' onto me fer? I ain't the only one that's sleepin'!"

"Well, yer the only one that's snorin'. You can sleep *but you can't snore.*"

The spiritual interest began among the children at the afternoon meetings. To many of them the gospel message was practically a new story and they soon began to feel its wondrous power. Among the parents the first profession of conversion came in a strange way.

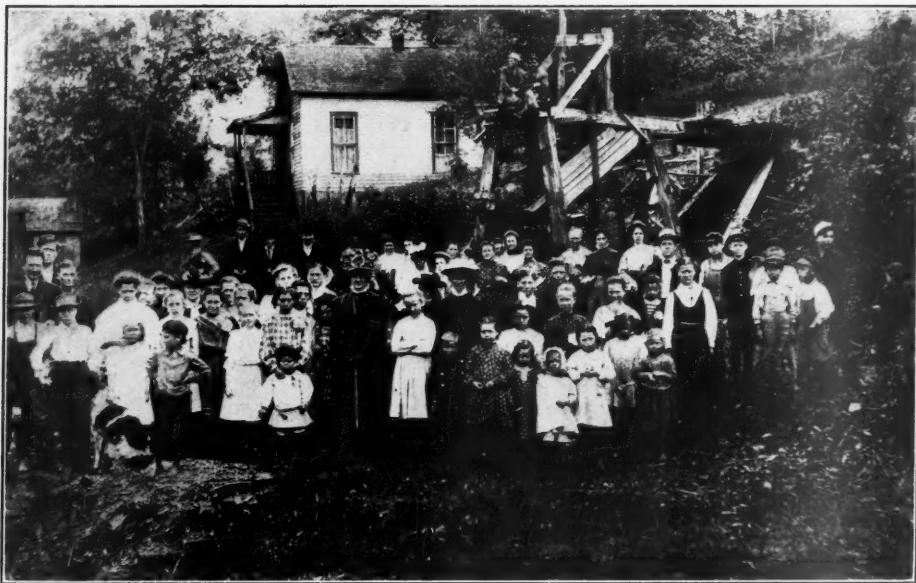
At a Sunday afternoon meeting for men there were over one hundred present, among them only five professing Christians. Some confessed that they had not been inside of a church for thirty years. A few had never attended a religious service within their recollection and none had heard the gospel for a long time. That day a poor man stood outside the car. He felt too low and out-

cast to sit among the men. A saloon keeper told me afterwards that he was "nothing but a haunt" (a saloon loafer). He sat on the slack beside the car and listened to the sermon, truly a prodigal in a far country, living in his shame and dirt.

The following Tuesday evening the theme of the sermon was "The Tragedy of Sin." When the invitation was given for men to turn from the sinful life, the door opened and as the people sang, "I've wandered far from God, now I'm coming home," that poor, miserable saloon "haunt" made his way to the platform. He stretched out one hand and, wiping away his tears with the other, sobbed out, "You hit me hard to-night and so you did on Sunday. Every word of those sermons was for me. I heard it all outside."

"And what do you want?" I asked.
"I want God! I want God!"

From this time on there was a constant manifestation of the power of the Spirit in the conversion of souls. Little children, strong men and women, young people, and by way of contrast even two who had passed the span of life allotted to man upon the earth, the three-score years and ten.



THE NUCLEUS OF A NEW CHRISTIAN COMMUNITY

At the first baptism in the creek sixteen of the candidates were young men. We now had a flourishing Sunday school numbering 130, and the few earnest Christians who had so long despaired of better things for Grape Creek were taking hold of the work with earnest zeal. The Baptist church was a reality now, a living spiritual force, and the next step was to secure a building. Many miners were anxious to give, but they had had little work for many months and there was no money. It would have to come from the surrounding country, if at all. God supplies all real needs and God supplied this. After some weeks of hard work and weary tramping, the missionary had the money raised. Money enough

to put up a suitable building on lots which had been donated by the mining company. A building which would provide a good basement with reading room and gymnasium for the many young men who had no place but the saloon for recreation after their hard day's work. The contract has just been let at \$3,100. A good and able pastor has charge of the field.

Before we went away Mrs. Sparks broke ground for this new church, and the same day the people crowded the platform, with tearful eyes and hands that waved good wishes and farewell, as "Herald of Hope" left for its next appointment.

Thus the gospel tamed Grape Creek.



THE PEOPLE WAVING THEIR GOOD-BYE

Student Volunteers and Home Missions

By Field Secretary L. C. Barnes, D.D.



HE imaginary line between "Home" and "Foreign" missions is a difficult line to draw. Instead of being a straight line, it winds out and in through such a maze of involutions that it is impossible to follow it. This was illustrated constantly at the great convention in Rochester. The enterprise is held to be explicitly and emphatically the "Student Volunteer Movement for Foreign Missions," the last three words being underscored in official print.

The splendid leader of this Movement, John R. Mott, said in extemporaneous remarks that "it is absurd to talk about such a plan as the evangelization of the world in this generation without strengthening the home base." The report of the Executive Committee of the Movement of which he is chairman was in the nature of the case the chief document of the convention. He read large portions of it before it was distributed, including the climacteric paragraphs at the end, in which he says: "There is something strangely inconsistent in studying and planning to make Christ known and obeyed in distant lands and not to be concerned about extending His sway among those within our college walls and among those before our college gates." He was speaking to college people, but the principle is the same for all other communities. The strange inconsistency and absurdity need all the emphasis which He gave it.

Listen again: "One opportunity, which comes to most of us but which many have overlooked, is that which comes with the large and increasing number of students among us who have come from Oriental and other non-Christian lands. These students are to furnish a vastly disproportionate share of the future leaders of their respective nations. They come among us as strangers and are peculiarly susceptible to the offices of kindness. They are at the most plastic period in

life. Who can estimate the great good which could be accomplished by our carrying on among them a campaign of real friendship, remembering that the highest office of friendship is to help our friends in the deepest things of life. These foreign students are in a position to do more than some missionaries to extend the domain of Christ among their countrymen." One needs only to read that recent book by Prof. Steiner, *The Ebb and Flow of the Immigrant Tide* (fascinating in itself as a piece of literature), to learn how tremendously significant this principle is concerning our treatment of the great multitudes of our immigrant brothers who are here for a time and then go back to reorganize the life of various portions of the old world.

In summing up the essentials of the Movement, Mr. Mott said: "In a word, if there are to be such great results witnessed abroad, there must be supplied a commensurate cause at home. The centers of learning of the United States and Canada must become more than at present abounding centers of Christianity in its purest and therefore most highly propagating form. This means that campaigns of evangelism must be waged with wisdom and power in all our principal student communities."

One of the largest of the afternoon conferences was concerning work in Latin America. The spacious chapel of the Second Baptist Church was filled, galleries and all for this. At the same hour eight other conferences on various portions of the world were being held. This was an excellent home mission conference, led by Robert E. Speer. He also made one of the greatest of the evening addresses, in which he showed the terrible destitution and the unequalled claims upon us of Latin America. He went as far as to insist with facts and figures that in some respects it is ten times more needy than China.

At the Baptist rally which filled the auditorium of the First Church, a word

was graciously permitted as to the need of many volunteers and the strongest men, too, for missions in the new West where the "home base" is being laid for all time to come. A line of promising student volunteers engaged the attention of the Field Secretary of the Home Mission Society until the janitor was quite ready to close the house.

CABLEGRAMS TO THE STUDENT VOLUNTEER CONVENTION

FROM JAPAN: "FIFTY YEARS OF PLANTING AND TILLING. Harvest imminent. Where are the laborers?"

FROM CHINA: "God has melted ancient China. Who will mold the new?"

FROM CHINA: "Changing China needs your unchanging Christ."



A CHILDREN'S MEETING IN THE SHADE OF THE CHAPEL

A Conference Tour in Congo Land

By Catharine L. Mabie, M.D.



HOSPITAL, dispensary and school work plus the difficulty incident to itineration have hitherto been my excuse for remaining a station missionary. It was not that this was less valid, but that the need for some one to get out among the towns was more imperative that caused me, a few weeks ago, to close up the hospital and dispensary and go out into the district. Having no appropriation for travel, I told the people it was up to them to carry me from town to town. Volunteer carriers were not

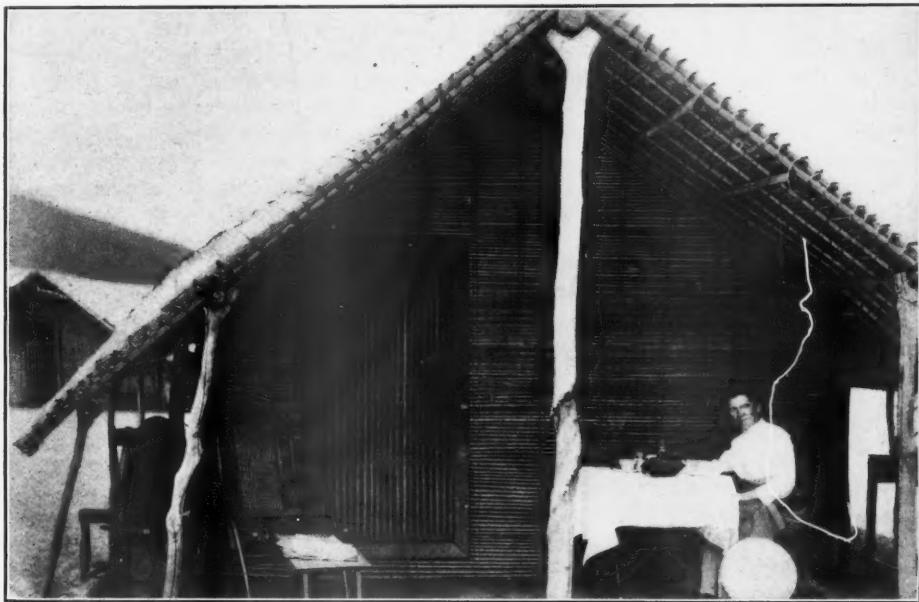
long in offering free transportation. As it is the rainy season and so a bit dangerous to expose oneself overmuch to drenchings from tropical deluges which often gather and break with but scant warning, I determined not to visit many towns but to gather the people at convenient centers, for two to five-day conferences. So few of the native Christians read intelligently, so few even of the teachers know how to choose from the Word palatable and appropriate food for the edification of the little groups of believers intrusted to their daily care, that spiritual vitality burns low, little more than flickers and smokes in many

hearts. To feed and fan this precious flame, to tone up appetites for the wholesome, satisfying bread of life, to encourage and show the teachers how to get from the Book something fresh and new and interesting was uppermost in my thoughts for this itineration, as it seems to me that many of the ill-nourished Christians are returning to the flesh pots of Egypt for want of the spiritual vigor that only comes through the habit of feeding on the Word. Hence the deplorable lapse into fleshly temptation that is so general over the entire lower Congo to-day.

Eight carriers sufficed for hammock, bed, trunk, chop-box and medicine chest. The tent was left behind, as I wanted to go as lightly as possible and trusted to make the runs between towns between rains. The teacher's houses, ordinarily reasonably clean, would be put at my

folks were not yet up from their gardens, but the town was full of little tads, so we began with a four o'clock children's meeting. These children's meetings were one of the special features of the series, usually out of doors under trees or in the shade of the chapels as the afternoons were hot. Ruth and Orpha, the little heathen girls who were both counted among the people of God till testing day when one stood and one went back to the customs of her people; Daniel and his three chums, carried as slaves into a heathen country far from family and tribal ties, remembering the God of their boyhood even to old age. These and other Old Testament children lend themselves to an easy metamorphosis when steeped in a Congo atmosphere. Lo! they are Congo girls and boys such as every little listener knows.

A general meeting followed and later



THE NATIVE HOUSE IN WHICH DR. MARIE LIVED FIVE DAYS

disposal in all towns. A short run brought us to our first halt, where we were cordially welcomed by a goodly number of Christians. A tiny little grass house was assigned me and in an hour I was comfortably settled and ready for the business in hand. Many of the grown

in the evening I sat out and fought mosquitoes and sang with the children with a vigor and vim worthy of "Sunny Jim" till the mosquitoes proved too many, when to seek refuge under one's bed curtain was all that remained, for the district is a malarial one. Such a night



A CLINIC UNDER THE MANGO TREES WHILE ITINERATING

as followed! Apparently all the goats and all the pigs elected to camp about my house, which was not impervious to sounds. The mosquito band played on till dawn.

Three sessions were held next day, beside inspecting the school and holding a two-hour's clinic. Many sick needing attention are reached in a visitation of this sort that otherwise would never receive help. A few from the surrounding towns had come and interest increased in the meetings until the last session, when we took up a thank offering, mostly peanuts which at this season are rather scarce, twenty-four cups selling for a franc. When all were sold we had ten francs, and everybody was happy. Coming out of the little bamboo chapel I found my carriers from the next center awaiting me, so despite rather dubious skies we started off on a four hours' run over the hills and across swamps. Rain held off until we reached our destination, when it came tumbling down for several hours at a terrific rate.

Here I had a much larger and more commodious native grass house, which I occupied five days with a minimum of discomfort. A fine large company filled

the good-sized frame chapel at the first session, and next morning (Sunday) it was filled to overflowing, many mothers with babies sitting outside. As the pastor is an ordained man, we were able to gather about the table at the close of the morning's service. By picture and story with the utmost simplicity I tried to visualize, realize the Lord to those about to take of his body broken for them, his blood poured out for them. In the quiet silence about the table, I wondered if He had come to their hearts as to my own. How little we know of another's heart! How difficult is our mission! To reveal unto them God through his Son Christ Jesus! The difficulty of our task grows upon me—not to multiply converts who subscribe to a certain set of formulæ but to reveal God to them. To bring about through the interpretation of the Word a fertility capable of conception whereby a man can be born again a new creature in Christ Jesus, for only such can know God.

Beside the three addresses a day, at this town both adult and children's schools were in daily session and I spent as much time as possible therein, as more inspection of our out-station day schools

is greatly needed. Then there were the daily clinics and the visitation of sick in their homes. Really some days there was scarcely time to eat. But the smoky food cooked over open fires wasn't very tempting anyway. Here also our final session was devoted to developing the grace of giving. I used the Congo custom so dear to the hearts of most of the people even yet of hoarding all one's riches in the form of cloth to be wrapped piece after piece about the lifeless form and buried with the dead as illustrative of all our hoarding here on earth where moth and rust doth corrupt. We smile at the Congo's waste of cloth. Do we after all far surpass him in our earthly banking? Shall we find when we stand at Jesus' feet that we have laid up in Heaven a gift which we can bring Him without shame for its very littleness? Or are we hoarding for the worms, too? Here there was much spontaneity in giving. I had been talking to the children in all their meetings about giving and nearly every one had his little basket of peanuts. Mothers brought babies in arms and helped the little hands to pour the nuts out into the Lord's big basket. Some who had come from more distant towns with small gifts suddenly were afflicted with enlargement of heart and borrowed more to cast into the Lord's treasury. In all we had twenty-five francs.

My volunteer carriers to the next center fairly flew over the ground next morning, nor would they let me out of the hammock once to help them with steep hills, often as I asked them to do so. Something of the joy of giving unto the Lord was in their souls. It was a glorious day. All the hills were radiant in their myriad greens. At this season of the year the country is passing beautiful. A profusion of wild flowers brightened the cool, dank valley jungles, but high water everywhere made carrying hard.

Sounds of mourning reached our ears as we ascended the last hill. A baby had suddenly died in the night and they were carrying the little form rolled in a mat out to the burial. In this town the church has built a large, two-room board

house for the pastor, and it was luxury indeed after the dark little native house with its one door and no windows. The possible privacy was much appreciated. An hour or more was given to exchange of courtesy and admiration of new babies, etc., after which I happily had a few quiet hours of preparation for the coming five days of meetings that were to begin that evening. They proved a repetition of the series already described, save that there were more people and if possible a more earnest attention to the addresses. The Sunday morning service was especially impressive. Again we were to gather about the Lord's table. Again I told them the story of the Christ from birth to resurrection, dwelling longest on that sad, sorrowful last night. Even the babies were quiet, the listening was intense, many heads were bowed in contemplation of the Man thro' whose agony we have been redeemed. When I had finished the pastor quietly said, "We have been satisfied," using the word for which they signify satisfaction after a sufficient meal. My surprise was great to find that I had spoken a full two hours, less ten minutes.

A number of the teachers were at this center, so I gave one whole morning to a conference with them concerning their work. There were many needing medical attention and the schools claimed any spare moments. The final meeting as in the other towns was a suitable opportunity for receiving a thank offering. In the morning we had been considering Elija's home-going and the proof His going in the body ought to be to us of the actuality of the unseen world. So in this closing session we talked of John's beautiful New Jerusalem and who shall dwell therein and who may never enter. And, when we are gathered home and the Master tests the quality of our works in his refining fire how glad we shall be if there remain to us something worth while to lay at His feet. How ashamed we may be if we have nothing, no gift, no service, to express our love and gratitude to Him who at such cost redeemed and brought us home. Surely laying up treasures against that day is well worth while.

How I wish you might have seen the response. In many a day my heart has not been so cheered. Old and young with shining faces brought their gifts and cast them into the Lord's treasury. Little children crowded around with their little baskets of peanuts, one mother with month-old twins came up with one baby in each arm, a cup of peanuts in each hand, the babies' first gift. The audience started one hymn after another, while many went to their houses to bring over and above what they had purposed giving. When we arose and returned

thanks for the willing hearts, there were sixty-five francs in the pastor's hands. All over the town little groups were singing for an hour or two after the service. These hundred francs plus the free transportation, equal to sixty more, were over and above pledged contributions. Weary but happy, with my voice quite gone, I prepared for the return journey on the morrow. Opening "My Counsellor" to the day's lesson, I read "Thy people shall be willing in the day of thy power." Is not this His day?

Banza Manteke.



IT was in Tecumcari, New Mexico, a quick growing city, a railroad center. It was on the fourth of November, a beautiful day of sunshine, clear skies and invigorating air—a day in which one imbibes the very wine of life. The central figure of the day was Rev. J. L. Rupard, the Sunday School Missionary for New Mexico. From the beginning of his work in this Territory his heart has been appealing

for more workers, for men and means to carry the gospel into every part of it. God graciously answered his efforts and prayers, and the day was a triumph for him.

For many weeks active preparations had been made for the day. Rev. Joe P. Jacobs, the Western District Secretary for the Publication Society, had been commissioned to have built three new colportage wagons. He had some new ideas as to the kind of wagon that would be adapted to the section, and the Deer-

ing establishment in Kansas City, Mo., carried out his ideas. The wagons were completed and with harness and all necessary equipment were shipped to Tecumcari. Mr. Rupard, with an expert for advice, had purchased six strong and handsome black horses. These were driven to Tecumcari, and with them came the wagons under the care of the Missionary, Rev. S. M. Edwards, who has already done great service. The Missionary and Bible Secretary, Dr. R. G. Seymour, was there to help and cheer this band of workers. It was a great day! In the morning, after the wagons were in shape for actual service, the Secretary had a conference with the brethren as to the work they were commissioned to do. It was a happy service, in which there was a free participation of thought and prayer.

After dinner there was a parade of the four wagons through the city. This ended in front of the First Baptist Church, of which Rev. Mr. Taggart is pastor. There the whole group was photographed. Then a public service of dedication took place. Mr. Jacobs presided; the pastor conducted the devotional services; Mr. Rupard and each of the missionaries made five-minute talks; Dr. Seymour preached the sermon; and Mr. Rupard offered the prayer of dedication. It was a stirring service.

In the evening the church was filled with an interested congregation. Dr. Seymour gave an address on the work of the Publication Society, and Mr. Jacobs spoke on Chapel Car experiences. The spirit of God blessed this service, for at its close there were several inquirers and the conversion of a young man. It was a gracious sealing of a remarkable day.

This day was made possible for the Society and for the spread of the gospel in New Mexico by the generosity of Mr. M. C. Treat of Pennsylvania, who had taken upon his heart this personal method of reaching souls. There is no way to reach many souls in our own land or in foreign lands except to go where they are in their homes with the gracious messages of the gospel, with the Bible and printed page. These wagons are one of the most effective means of evangelism.

This was a remarkable day because of the great influences which must go all through the Territory in its formative period. We can see the foundation of many schools and churches laid and great things for Baptists in doing this pioneer work. Who will not say multiply these chariots of salvation?



Expert Testimony

SPEAKING of the bequest of the late Mr. J. S. Kennedy to four Presbyterian missionary boards of between eight and ten millions of dollars, Dr. Herring says in the *American Missionary*:

"The value of this bequest as expert testimony to the value of missions should not be overlooked. Mr. Kennedy was a man whose long and vigorous life was spent in contact with a great variety of interests. When he came to dispose of his fortune, he deliberately put missionary effort in the forefront, at the same time demonstrating the breadth of his sympathy by princely benefactions to education and philanthropy. It is exceedingly interesting to note that Mr. Kennedy imposed no conditions as to the use to be made of his gifts. He trusted the organizations for whose purposes he contributed. His will was, in the words of the editor of *The Survey*, a remarkable expression of his 'faith in fellowmen and in the divine providence, faith in the future, faith in the value and permanence of our institutions, faith in education, in literature and art, in charity, in missionary enterprise, in religion.'"



Here and There

Expression deepens impression.

"Missions is a man's job."

No one can ever become great except by identification with some great cause.

Some church announcements are as amusing as they are surprising. Here is a veritable one, taken from a New York newspaper of a Saturday afternoon, the names being omitted: "..... Church. 7.45 P. M. A FATAL VACUUM. Dr. will Preach." N.B. It was not a Baptist church.

Missionary Program Topics for 1910

January.	THE MISSION WORK OF NORTHERN BAPTISTS.
February.	OUR FOREIGN EDUCATIONAL WORK AND ITS PRODUCTS.
March.	OUR HOME EDUCATIONAL WORK AND RACE PROGRESS.
April.	BAPTIST PRINCIPLES IN EUROPE. (Baptism of Oncken, April 22, 1834.)
May.	MISSIONS TO THE FOREIGNERS IN AMERICA.
June.	FOREIGN MISSIONARY PROBLEMS AND FORCES. (A World Conference Program.)
July.	FRONTIER MISSIONS AND CHURCH BUILDING.
August.	THE CLAIMS OF STEWARDSHIP.
September.	THE GOSPEL BY WAGON AND CAR.
October.	A DAY'S WORK OF A MISSIONARY.
November.	EVANGELIZING THE AMERICAN INDIANS.
December.	TESTIMONIES FROM ALL LANDS.

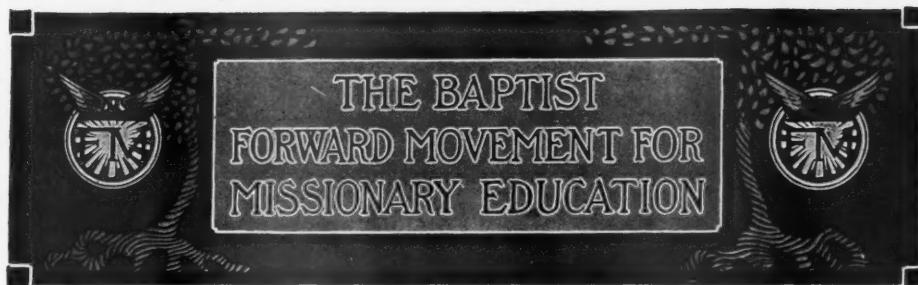


Our Foreign Educational Work and Its Products

1. SONG SERVICE. "Crown Him with Many Crowns," "Crusader's Hymn," "I Hear Ten Thousand Voices Singing." Forward Movement Hymnal.
2. READING. Paul's Address to the Greek Scholars. Acts 17:16-34.
3. BRIEF PRAYERS for the meeting and the speakers.
4. FOREWORD BY LEADER. The Foreign Educational Situation To-day. See January MISSIONS, page 17, and "The Urgency and Crisis in the Far East," by Mott, especially pages 10-14. Price, 5 cents. Also, if possible, the appeal to the January *Missionary Herald* (Congregational), pages 26-28. (14 Beacon street, Boston. Price, 10 cents.)
5. PAPER. How Mission Education is Carried on and Why. Kindergartens ("With Our Kindergarten Babies in Japan," price 5 cents); village schools and station boarding schools (Annual Report of Missionary Union, postage 6 cents); industrial schools ("The Jaro Industrial School," price 3 cents), (December *Missionary Magazine*, page 453); dormitories (June *Missionary Magazine*), etc. A very suggestive series of pictures illustrating this theme can be made for display about the room, to be grouped by countries or subjects. Besides the supply in missionary magazines, a large number of Orient pictures and several Japanese hand-tinted cards are available. See note 2.
6. BAPTIST EDUCATIONAL INSTITUTIONS ABROAD. Academies, colleges, seminaries, treated separately. Each institution characterized briefly and located on mission-
- ary map. See Missionary Union Handbook. Price, 15 cents. Also index of December *Missionary Magazine*, under Education, and January MISSIONS.
7. HYMN. "Lord, Speak to Me." F. M. Hymnal.
8. READING. "Story of a Personal Investment." A striking chapter from the new book of W. T. Ellis, "Men and Missions." Price, \$1.00. (Or "Shin Fat, a School-Boy Christian." Leaflet, price one cent.)
9. DEBATE. Resolved, That it is a better policy to devote most of the mission funds for education to a few strong institutions of higher education than to try to put an elementary education within the reach of the children of all the Christian communities. Ten minutes.
10. SOLO. "In the Secret of His Presence." F. M. Hymnal. Written by a Christian woman of India.
11. TALK. Representatives of Our Mission Churches and Schools at the Edinburgh Conference. See February MISSIONS.
12. PRAYERS.
13. HYMN. "Work for the Night is Coming." F. M. Hymnal.

NOTES—1. All the literature mentioned above can be secured from the Literature Department of the Missionary Union, Ford Building, Boston.

2. The following Orient Pictures are suggested: Burma, 116, 244, 295, 337, 338, 341, 345; Assam, 52, 58, 209, 223, 286, 313; South India, 46, 47, 231, 287, 303, 306, 310, 330; China, 29, 213, 267, 294, 327, 336; Japan, 42, 79, 77, 80, 81, 85, 331, 332, 335; Africa, 150, 159, 167, 215, 251, 254, 255, 258, 342; Philippine Islands, 281, 317; Europe, 197, 305. Postcards, 6, 8, 9, 15, 17, 20, 21, 23, 26, 31, and Morioka Kindergarten in Winter.



A NEW WORKER



N the January number of MISSIONS these words appear: "For the proper cultivation of the thousands of students in denominational and state institutions, there is urgent demand for a Student Secretary of the Baptist Forward Movement, who shall give his whole time to this work." A few days ago there was received from a generous layman of the denomination an offer to provide for the salary and expenses for one year of such a secretary. At this writing earnest quest is being made for the right man for this immensely important task, and it is hoped that very shortly his name may be announced.

His work will be two-fold. Like any other traveling secretary in the college field, he will aim to develop and strengthen the missionary departments of the Young Men's and Young Women's Christian Associations in the institutions visited. Invariably he will work in harmony with the missionary policy of these inter-collegiate associations, organizing no new society, but building upon the foundation that is being laid so well by these inter-denominational movements.

He will, however, have a distinctive work to do as a representative of our denominational missionary organizations. More important perhaps than the public work that he would do in these institutions would be a series of systematically arranged personal interviews, not only with the students who are planning to enter the ministry or engage in missionary work, but also with others who have conspicuous ability and capacity for leadership. All of these should be followed up by correspondence and otherwise. They should be provided with such literature as will bring them into sympathetic touch with the great denominational work

at home and abroad, which literature should of course include MISSIONS.

Such a worker will find a great opportunity in the colleges at the time at which the delegations for the summer conferences are being made up, and will be able to help secure the appointment of the kind of students whose lives promise the largest results from participation in these wonderful summer gatherings out of which have come so many men and women for Christian work. He will also be on the ground to meet these delegates, and during the conferences will find opportunity for personal interviews, and meetings with groups of students, which will have far-reaching results.

The appointment of such a worker is in harmony with the expressed wish of the presidents of our denominational colleges, some of whom have expressed strongly their conviction that the frequent visits of traveling secretaries of the interdenominational organizations need to be supplemented in this way, in order that the students may become acquainted with and enlisted for the work and the workers of their own denominational Boards. The remarkable interest in weekly giving for missions, the rallying of the laymen, and the large gifts of rich men promise soon to solve the financial problem of missions. This action of the Forward Movement is intended to contribute to the solution of the still more pressing problem of an adequate leadership.

A NEW PLAN OF MISSION STUDY

This new plan is new only in that it correlates three well-known and well-approved methods of missionary education, making each more effective through its relation to the others. For years the reading of missionary books has been contributing to missionary interest. For almost as many years missionary programs have been presented in public meetings of the church and its organizations, and have helped to kindle many a

missionary fire. For not so many years mission study classes have enlisted little groups of people for more thorough study of the problems of the kingdom.

The new plan combines: (1) A Mission Study Class; (2) A Reading Circle; (3) A Series of Popular Programs.

The Mission Study Class, in its usual form, is a group of from six to twelve persons, who meet weekly for eight weeks to study under a leader a missionary text-book.

The Reading Circle enlists a larger group of persons, who for good reasons are unable to join the class, but who agree to read a chapter a week in the same text-book that is being studied weekly by the class.

The Popular Programs, of which four are provided, are based upon the same text-book, and are to be presented every two weeks during the time covered by the mission study class, in the young people's meeting, the church prayer meeting or the Sunday evening church service. (If used in the young people's meeting this will involve the setting aside of four of the regular topics. The Baptist Young People's Union of America, however, with whom the Forward Movement conferred in preparing this plan, cordially recommends this.)

The members of the study class should be made responsible for the presentation of the four programs, calling others to their aid, if necessary. This requires that those who compose the class should be selected with some care.

The members of the reading circle will, by their reading of the text-book, be prepared the more intelligently to receive and enjoy the programs; the largest possible number should therefore be persuaded to do the reading.

AN ORGANIZATION MEETING

The first step, of course, is the selection of the text-book. The programs have been prepared in connection with three of these: "The Upward Path," "Sunrise in the Sunrise Kingdom," and "Stewardship and Missions."

When this has been decided upon, a special service, or part of a service, should be set aside as an organization meeting for the presentation of the whole plan. At this meeting enough should be said about the text-book and the subject with which it deals to arouse curiosity and awaken interest. Much will depend upon the care with which this organization

meeting is planned and the interest that it awakens.

Following the presentation of the plan, have coupon slips passed, which the Forward Movement provides. These bear two perforated coupons to be signed and torn off in the meeting.

Take that prepared for "Stewardship and Missions" as a sample. The first coupon reads: "I will do my best as a member of the Reading Circle to read *Stewardship and Missions*." The second: "I will do my best to attend these four Special Programs, rain or shine, and to bring a friend." The portion remaining is to be retained as a book-mark. It reads: "I will do my best to help take the World for Christ, by being more faithful in my Christian Stewardship."

If the mission study class meets weekly, as it should, the first of the four programs should be presented at the popular meeting following the second session of the class, the second program following the fourth session, the third program following the sixth session, and the fourth program at the end of the course. Of course it is possible to use the programs without the study class, just as it is possible to have the class without the programs, but it will be found in every way advantageous to combine the three methods as suggested. The members of the study class will do better work if they have before them as a definite objective the presentation of the results of their study to the larger company. There is an advantage for those reading the text-book, which grows out of their union with others, and the impressions made by their reading will be greatly deepened through the program meetings. The program meetings themselves will be strengthened by the fact that those participating in them will have had the advantage of the careful study in the study class, and those attending the meetings will have been made more responsive through their reading of the book.

A pamphlet containing full particulars concerning the plan, together with the four programs on either book, will be sent free upon request. Those ordering should not fail to indicate the course desired. Address the Forward Movement, Box 41, Boston, Mass.

John M. Ormon

GENERAL SECRETARY.



Echoes from the Oriental Press

TH E E A S T is alive with thought to-day and the press of the East is a very significant part of its life. It is our purpose under this heading to give from time to time some brief extracts from the vernacular press that our readers may know directly what is in the minds of our neighbors across the sea. Not only shall we try to reflect the thought on religious themes, but as far as space may permit secular topics as well shall be touched, so that as far as possible through brief paragraphs it may be known just what the Oriental is thinking and writing about in his own world. For this most valuable department, *Missions* is indebted to Dr. J. L. Dearing, who will gather the material for it, and who is thoroughly conversant with the life and great movements of the East.

CHRISTIANITY IN JAPAN

The *Kokumin* is the Government organ in Tokyo and its utterances may justly be regarded as voicing the opinion of the Premier and perhaps the Emperor as well. The following extract from a recent issue becomes very significant as expressing the attitude of the Government towards missions and missionaries. It was written at the time of the celebration of the fiftieth anniversary of the opening of Protestant Missions in Japan: "The development of Japan as a first-class power within the past fifty years is to a great extent attributable to the trouble taken by missionaries who, by either establishing schools or preaching the gospel of Christ in the churches, have cultivated the minds of the Japanese and enhanced the standard of their morals. In Japan there are fortunately many excellent missionaries and it is quite satis-

factory to note that some of them have been zealously engaged in this country for about forty years. In no country in the world is there given a freer hand in the propagation of any religion, the workers being fully protected by the constitution. In a country like Japan where the state and people are governed by a spirit of nationalism the principles of Christianity are most suited. It is to be hoped that the missionaries will redouble their energies and zeal in promoting the welfare and happiness of the Japanese."

GOVERNMENT MONOPOLIES

The *Nippon* in a recent issue urges the Government to hand back the various monopolies now worked under its management to private companies again. It says: "The commercial and industrial world of Japan has made such remarkable strides in recent years that there is no longer any necessity for the Government to control the factories referred to. Still, the Government is anxious to monopolize any enterprise which is calculated to prove a paying concern in order to meet the expenditure of the country's administration." The Journal is of the opinion that the monopolization of any lucrative enterprise will badly affect the spirit of enterprise among the people, and for this reason advises the authorities to refrain as much as possible from monopolizing any business in the future. Some of the present Government monopolies include tobacco, salt, telegraph and light-house apparatus, manufacturing, steel foundry, timber-felling stations, naval coal mining, and refining offices and cloth manufacturing.

MORAL VALUE OF ENGLISH

Dr. Nitobe in the *Kaitakusha*, the organ of the Y. M. C. A., has given expression to the value of English as a moral power.

which will no doubt be a surprise to some. He says: "The teaching of English has a significance far deeper than the teaching of the pronunciation of a few hundred words and phrases to Japanese girls and boys. It has a high moral and spiritual meaning. When as a mischievous lad of fourteen I sat at the feet of my teacher, I felt a strong though indefinable spiritual inspiration wafted over me as by a magic wand. There is, it seems to me, a wonderful moral power latent in the English language and literature. We may rightly apply to English Lord Macaulay's tribute to the influence of Greek literature. The young men who are burning midnight oil in reading Mill and Macaulay, Ruskin, Emerson and Shakespeare, and, best of all, the English version of the New Testament, are extracting the most precious elements for the making of character. There is something in the English language that stirs up the best in a man."

THE INFLUENCE OF ENGLISH

In accord with the opinions expressed by Dr. Nitobe regarding the moral value of English, we may also quote the words of Mr. Kato, the editor of one of the leading religious papers in Japan, *Kirisutokyō Sekai*. He says: "The propagandism of Christianity in the past fifty years was no less effected by the influence of Christian literature than by direct evangelization of Christian workers. Thus Japanese students are apt to be unconsciously imbued with the Christian spirit which is the life and blood of all European and American literature. I need not dwell upon the very strong influence of English literature upon the minds and heart of Japanese students who study this language in the higher schools."

THE KIND OF PREACHING CALLED FOR TO-DAY

In the *Shinjin*, a paper edited by Mr. Ebina, who is a leading light in the Ku-

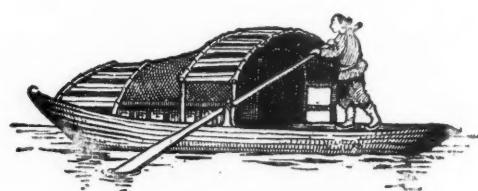
mai churches, which are those fostered by the American Board mission, the leading editorial in a recent number "calls attention to the mystical and unpractical character of the greater part of the religious teaching carried on in Japan by most of the Buddhists and by certain Christians. Never was there a time when there was a greater call for the holding up of an exalted moral standard to the people. What Christians have to do to-day is to preach morality, and not be dwelling on doctrines which have little bearing on daily life."

JAPAN AND KOREA

The *Nichi Nichi* calls attention to the fact that in certain quarters in Korea the opinion is expressed that Korea should amalgamate with Japan. Members of a well known pro-Japanese party in Korea are openly advocating this suggestion. Whatever may be the object of those Koreans who advocate amalgamation, the Japanese authorities will, the Journal thinks, remain indifferent to such a suggestion, and will proceed along the same lines of policy bequeathed to them by the late Prince Ito, whose enlightened views did not coincide with the present proposal.

BUSINESS DEPRESSION

The *Hochi*, which is the strong opposition organ in Tokyo, remarked recently upon the financial condition, saying that: "At no time has the financial condition of Japan been so depressed as at present. A majority of the people are laboring under the pressure of the steady increase in the price of commodities and are clamoring for reduction in the heavy taxation." In another issue the same paper urges that the only relief must come through reduction of taxes, and adds: "Among leading bankers, merchants and manufacturers the opinion is now expressed that unless the taxes be reduced the depression in business circles will continue."



The Budget Apportionment

The Campaign for Weekly Giving



ATE in November the General Apportionment Committee sent out the offer of free single or double envelopes to churches introducing weekly giving to missions for the first time, and agreeing to conduct an "every-member canvass."

The sentiment in favor of this practical method had been growing so rapidly during the past two years, that the response from churches to this offer was little short of overwhelming.

On January 8 orders had been received from 222 churches for double envelopes, making 1,723,800 of these little practical money-getters, in addition to forty churches supplied with the single envelopes, making the grand total about 2,000,000. Every day brings several new orders.

Many other churches are introducing the weekly plan of which we have no report, since they provide their own envelopes. If, as now seems probable, five hundred new churches shall come to this method this year, it ought to result in a stream of money for missions such as will solve our financial problem. This movement and its results have attracted attention in other denominations.

From the churches that adopt this plan and work it, there come uniformly such testimonies as the following:

"We have the duplex envelope system in very successful operation, though I hope to see it even increased in effectiveness next year. This church is the banner church of the state, I think, in giving for beneficences. The 1907 report shows \$1,803.71 for beneficences out of a total of \$5,207.95, and it was the year we built the parsonage. In 1908 the beneficence total was \$2,013.78 out of \$4,294.01. Our 1909 report shows \$1,946.29 for beneficences out of a general total of \$4,098.48."

"I wrote you last summer that I thought the duplex was a winner. I have just completed my annual report for the church and the result proves my statement. Last year our receipts for all missionary objects was \$194. This year with the duplex envelope our receipts for all missionary causes was \$440, and I do not believe the maximum amount the church

is capable of giving has been reached yet. The above amount does not include the amount given by the women to their societies."

"Our church will meet all its apportionments this year, though the apportionment for foreign missions was increased twenty-five per cent. over last year, and State missions the same. For foreign missions we will give this year just four times what we were giving two years ago, before we adopted this plan of giving every week."



Budget Success

The time rapidly passes. What is done should be done quickly and vigorously. It has been inspiring to behold the denomination "getting together" as never before. It will be more inspiring and even more honoring to God to have it make "a strong pull together" for the attainment of the end in view. All our other denominational honors put together will not atone for the disgrace and disaster attaching themselves to the failure adequately to provide for our great missionary enterprises. We should give whip and spur to our endeavors lest we come to the end of the year with an "armful of failures." Here are three instances of striking success:

I.—VALUE OF THE APPORTIONMENT IDEA

Perhaps you will pardon a personal word as to the value of the Apportionment idea in a church that one year less than eight years back gave nothing for foreign missions.

A year ago we reported raising for all five of our missionary objects \$389, the largest amount given up to that time. Last year we were apportioned \$450, but the missionary committee and pastor agreed to set their stakes at a round \$500. Five hundred and fifty dollars was contributed and sent to the societies during the year. And at the annual meeting of the church last week the missionary chairman reported a surplus of \$25.79 and the church voted to send it to our state convention—which has just made a special appeal—and to begin on the \$600 asked for this year with an empty treasury.—REV. HARRIE R. CHAMBERLIN, Morgantown, W. Va.

II.—"FESTIVAL OF MISSIONS"

We are anticipating our "Festival of Missions," as we are calling the effort for the Budget. The joyous effort last year left a spiritual glow in our church life. Though we exceeded that apportionment about twenty-five per cent., we have just made the largest state mission offering in the history of the church—indeed, it may fix a new standard in Colorado on state missions. But our church should be doing larger things.—REV. J. H. FRANKLIN, Colorado Springs, Col.

III.—AN ENCOURAGING RECORD OF GROWTH

The Gethsemane Baptist Church, Philadelphia, J. H. HASLAM, D.D., pastor:

Year Ending April 1	Total for Benevolence	All Missions in America	Foreign Missions
1903	\$2,716.00	\$2,238.00	\$478.00
1904	3,185.00	2,507.00	678.00
1905	3,476.00	2,665.00	811.00
1906	3,517.00	3,073.00	644.00
1907	4,629.00	3,756.00	673.00
1908	4,892.00	4,040.00	852.00
1909	5,613.00	4,117.00	1,496.00
Increase in 7 yrs.		106 p. ct.	200 p. ct.



The World Missionary Conference in Edinburgh

THE following arrangements for sessions and meetings of the World Missionary Conference in Edinburgh, and admission thereto, have been made:

THE MEETINGS

All the sessions of the Conference proper, morning, afternoon and evening, will be held in Assembly Hall. Parallel meetings for representative workers at the Home Base selected by the Missionary Boards are to be held in Synod Hall, morning, afternoon and evening. The main subjects treated will be the same as in Assembly Hall, but while the Conference itself will be concerned chiefly with questions of missionary administration, the subjects in Synod Hall will be discussed from the point of view of those who are workers for the missionary cause at home. It is hoped to make the series of meetings in Synod Hall of the utmost service to those whose interests are in the Home Base of Missions—ministers, laymen and leaders of work among young people.

ADMISSION TO THE HALLS

Admission to Assembly Hall, where the Conference proper is to be held and which accommodates over 2,000 persons, will be by ticket only. The floor is reserved for

the official delegates. Official delegates of American Societies will be furnished with credentials through their respective Boards. They are expected to pay a registration fee of \$2.50, and will receive free of charge proof slips of the Reports of the Commissions and a copy of the Conference Hand-Book. The galleries of Assembly Hall accommodate about 1,000 persons and will be occupied by missionaries on furlough, wives of delegates, and other persons not delegates.

Admission to Synod Hall, which will accommodate over 2,000 persons, will be by ticket only. The entire space, except a certain portion reserved for the Scottish Public Meetings Committee, will be assigned to the Missionary Societies proportionately, that is, according to the number of delegates to which each Society is entitled. Season tickets admitting to meetings in Synod Hall will cost \$1.87, but a certain number of seats can be reserved up to five minutes after each meeting commences at an additional charge of \$1.25, or \$3.12 in all.

APPLICATIONS FOR TICKETS

Applications for tickets to the galleries of Assembly Hall for wives of official delegates must be made direct to the headquarters of the Conference, and

should be addressed to the Secretaries, World Missionary Conference, 100 Princes Street, Edinburgh, Scotland, and should be marked "tickets." These applications should be made before March 31, 1910.

Applications for tickets for the Synod Hall meetings should be made to the Missionary Society with which the appli-

cants are connected and not to the headquarters in Edinburgh or New York. The Missionary Societies will determine how the places assigned to them shall be used. The number of tickets to Synod Hall which each Missionary Society will have at its disposal will be equal to the number of delegates to which it is entitled.



FROM THE FAR LANDS

A course of study, based on Professor Jenks' "Social Significance of the Teachings of Jesus," has been planned for students in Japan this winter under the auspices of the Young Men's Christian Association by Professor Y. Chiba, the newly elected dean of the Union Baptist Theological Seminary in Japan.

The annual report of the Treasurer of the Missionary Union, which was published in somewhat abridged form in the Annual Report, has now been printed in detail and can be had free upon application to the Treasurer.

The largest number of Christians ever gathered in Ikoko, Africa, assembled in October for a week of Bible study. Steaming around Lake Tumba with the "Henry Reed," Rev. S. W. Hartsock brought in to the station the evangelists, Christians and inquirers at the out-stations. The iron boat was also sent out for a load and a large number came in canoes. The Sunday school books for October 10 showed 604 in attendance. Three hundred inquirers were present and fifty-one were accepted for baptism. The thought most impressive to Mr. Hartsock was the fact that the Christians of Ikoko, cannibals fifteen years ago, opened their homes to people of most hostile tribes whom not many years ago they would have eaten.

One of the plans which the management of the new West China Union University is pressing is the securing of graduate scholarships in home universities for the best of their students. Certainly, when the government schools are sending such numbers of Chinese young men to America and England, mission schools

need no less to give their students the best they can build up for the future strong leadership for their schools and churches.

The field of the Kengtung Mission, Burma, which has already been covered to some extent, has been defined by Rev. W. M. Young as lying between the Salween and Cambodia rivers and extending from the north line of Siam 300 miles northward, covering an area of 30,000 square miles. Some have been baptized in French territory east of the Cambodia. The wonderful response to the gospel message made by some of the tribes in this territory is well known. Expansion of effort is needed and provision has recently been made for new buildings and out-stations in the region north of Kengtung.

Some months ago a vicious horse belonging to the sawbwa, or chief, of Kengtung, Burma, seized the right arm of Dr. Harper and crushed the bones at the wrist. Dr. Harper has not yet recovered the use of his hand and it may be necessary for him to resort to an operation by specialists in England. A surgeon cannot afford to lose his right hand.

Tiddim, in northern Burma, still further into the heart of the Chin Hills even than Haka, is now the home of a missionary family, Rev. J. H. Cope and his wife. Mr. Cope found Christians at his different stops from Haka to Tiddim. At one place he found a school with an average attendance of over twenty a day where the boys had to work in the fields almost all day and so came to school at night. This among the "besotted, degraded" Chins of Burma! The missionaries are very happy in their new work at Tiddim.

Good news comes from Myitkyina, our northernmost post in Burma. A girls' dormitory and a boys' dormitory have been built, a profitable two weeks in Bible study with the preachers has been spent by Rev. G. J. Geis, out of thirty-three Kachin students sent up for examination thirty passed and at the public closing of the school the boys and girls did most creditably, especially in singing, and best of all six of the older boys in the school have followed the Lord in baptism, one of them being the son of a chief and the first one in his region to become a Christian. Such facts as these can be appreciated only when we remember what Upper Burma was twenty-five years ago.

Two Burmans will have the direction of the Burman work at Moulmein and out-stations during the furlough of Rev. W. E. Wiatt, under the general oversight of Rev. A. C. Darrow of the Talain Mission. Saya Ah Syoo, pastor of the Moulmein Burman church, will have the out-station churches placed in his charge. A little over a year ago Ah Syoo left the teaching profession, where he was eminent, and entered the ministry, resigning a position paying Rs. 166 (\$55) per month to accept a pastorate at Rs. 50 (\$16.67) per month. The management of the large station school and supervision of the jungle schools will be carried on by the head-master of the Moulmein school, Mg. Ba Hlaing. They are both men who have shown themselves capable of leadership.

The workers on the Lower Congo, especially at Banza Manteke, are going through bitter experiences and should have the support of much sympathy and prayer. When Rev. C. H. Harvey went to Scotland last spring by physician's orders, the only missionaries left at Banza Manteke were Rev. and Mrs. J. E. Geil, who had been out only a few months, and Dr. Catharine L. Mabie. The responsibility on these three has been almost crushing in that large field.

The church at West Osaka, Japan, which has moved into a new building within the year, has been greatly strengthened in the change. The people have increased their pastor's salary by five yen a month. In 1908 in the West and the East Osaka churches the number of baptisms was the same. During the past year each church exactly doubled the number of baptisms.

The Kachin Mission at Bhamo has sent four more boys down to the Rangoon Baptist College. Three of these are supported by friends and relatives. Some of the old boys have begun paying back to the mission funds expended on them at college.

Students and teachers are busy in co-operation to make the grounds of the Congo Evangelical Training Institution and the country around a beautiful and healthy place in which to live and work. A part of the time of both men and women belongs to the school. So far the first year students give their time to gardening, building student houses and clearing the ground. The second year men are devoting some time each week to making tables, cupboards and school furniture such as would otherwise cost the expensive labor of an Acra carpenter. They expect soon to begin clearing the forest and brushwood which skirt the compound.

A cablegram from Ongole, South India, received in Boston, December 31, reads: "Memorial dedicated. Great joy. Liberal giving. Telugus, missionaries join greetings Jewett and you." The completion of the Jewett Memorial at Ongole has been an event toward which the Telugu Christians have been looking forward for several years. Their own gifts have largely made it possible.

For two years past Baptist missionaries in Japan have welcomed and sped on their way parties of new missionaries bound for China and the Philippines and not a man has stayed to strengthen their depleted forces. While realizing fully the needs in these other fields, the Japan Mission feels that its need has become pressing and through the Reference Committee it has addressed a moving appeal to the Executive Committee for re-enforcement. Where is the young man eager for the stupendous task of making Japan Christ's?

A resolution passed at the last meeting of the Burma Conference: "That we, the Burma Baptist Missionary Conference, at this the last session of our meetings at Bassein, do once more beg to remind the Baptist denomination of America of the crying need of the Burmans for the gospel at the present time when the Buddhist community is so vigorously setting itself to the propagating of its religion and while at the same time so many of our mission stations are still vacant and we

are unable to make any increased effort because of the shortness of our forces. We urge that two families at least be sent out at once to occupy Namkham and Sandoway."

Rev. J. Wiens of Sooriapett, South India, has been transferred to the vice-presidency of the Ramapatnam Theological Seminary.

Nominations for the faculty of the Japan Baptist Theological Seminary, in which northern and southern Baptists unite, are as follows: President, W. B. Parshley; Dean, Y. Chiba; Professors, C. K. Harrington, C. B. Tenny, G. W. Bouldin, T. Takahashi, K. Sato, S. Mitamura. The Japanese name of the new institution is "Nihon Baptista Shingakko."

A pamphlet entitled "Suggestions for Baptist Volunteers" has recently been issued by the Missionary Union, giving information regarding the fields of the Union and forms of work, qualifications required for foreign mission service and the method of application and appointment; and answering the many questions which a Baptist Student Volunteer will have. It can be secured free by any Baptist Volunteer upon application to the Literature Department of the Missionary Union, Box 41, Boston, Massachusetts.

Of the two new men for Burma who went out last fall, Rev. W. L. Soper has been assigned to Bassein for Burman work and Rev. C. E. Chaney to Maubin to the Pwo Karen Mission.

The president of the Japan Branch of the International Kindergarten Union is Mrs. R. A. Thomson of Kobe.

In November a typhoon swept over Capiz, P. I., unroofing houses and otherwise working great damage. The mission buildings did not suffer as seriously as many others, but all the houses were injured more or less.

Rev. Joseph Taylor of the West China Mission is chairman of the Temporary Board of the Union University at Chentu.

The Eurasian Christian Endeavor Society of Rangoon sent one of the Baptist College boys to the Agra Convention, paying his expenses. The native headmaster of the college also went to the convention.

Rev. J. C. Richardson, Ph.D., of the Rangoon Baptist College, has been forced by illness to plan for return to the United States in the spring. This will leave va-

cant the chair of Logic, Psychology and Ethics, which must be filled at once. The serious illness of his little daughter brings Professor J. F. Smith of Rangoon home also and this leaves vacant the chair of Pali.

Rev. M. C. Marin, of Barcelona, Spain, has been very ill with fever and is now convalescing slowly. The burden of the care of the mission has come upon Miss Mathilde Marin.



Practical Missionary Service

The expansion of the work of our Mission Press, and also of the Mission Treasury in Rangoon, Burma, has made it advisable to send out from this country a young woman stenographer to assist in the office work of the Press, and another young woman to assist in the work of the Mission Treasury as accountant and cashier, as Mr. F. D. Phinney holds the double office of Superintendent of the Press and Mission Treasurer and Attorney for the Missionary Union in Burma. The Executive Committee of the Union at its meeting, November 22, authorized Mr. Phinney to engage two young women to go out as soon as possible as he and Mrs. Phinney have sailed for Rangoon. It is believed that there are many young women—not too young—in our Baptist churches who are imbued with the missionary spirit, and qualified to render this service even if not qualified for or attracted by the educational and evangelistic work to which the women missionaries are usually designated by the Woman's Board. While the duties are not identical, each applicant should be a practical office assistant, a stenographer and typewriter, and should have had some experience and ability as accountant and cashier, be of good health and constitution, and have her pastor's endorsement. The pay will be that of the single women missionaries, including outfit, passages and salary. All further particulars may be had by addressing Mr. Chas. W. Perkins, Treasurer of the Missionary Union, Box 41, Boston, Mass.

The Foreign Missionary Record

ARRIVED

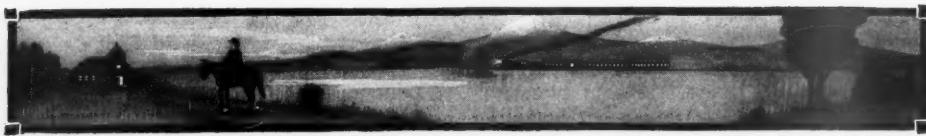
Mrs. Henry Topping and son, from Morioka, Japan, at Chicago, Oct. 22.

Mrs. H. J. Openshaw, from Yachow, West China, at Oakland, Cal., Oct. 25.

Miss E. H. Payne, from Mongnai, Burma, at San Francisco, Dec. 17.

SAILED

From New York, Jan. 5, Mr. F. D. Phinney and Mrs. Phinney, for Rangoon, Burma.



FROM THE HOME LANDS

Dr. H. R. Moseley, Superintendent of Missions in Cuba, has been elected treasurer of the executive and central committees of the interdenominational Sunday school work on the island. A secretary will establish the work on a strong basis at once. Dr. Moseley writes that his missionary work is on a stronger basis than it has been during the eleven years of his residence there, and this is in spite of the unsettled political conditions and the gloomy financial outlook of the country.

Principal M. W. Reddick of Americus Institute, Americus, Ga., writes: "The growth and enthusiasm of Americus Institute are continuous. This bids fair to be the greatest year in the history of our school. All phases of the work are taking on new life. Even the department of athletics is helping to improve our students. But we rejoice most of all in the strong religious influence which prevails. We have had a week of prayer, and constantly hold weekly devotional meetings. On December 2d the spirit came upon us with power and fifteen were converted. It was indeed a glorious meeting and the effects of it are still seen upon those who failed to give their hearts to the Lord. Our numbers are increasing and bid fair to break all records. There is no doubt that we shall need more dormitory room before the term is ended."

At Coleman Academy, Gibsland, La., the bricks for the building which is now being erected were made by the students, and they also did much of the work of laying them. One of the graduates of the class of the session before last has organized a company, to be called the Southern Mercantile Company, and has gone into business. The same young man has also organized a new town called Stewartville, bordering on the campus of the school on the west, and in this he will soon erect a new house for business purposes.

Certainly they have had a severe trial at Coleman. Principal O. L. Coleman sends this message and appeal: "We had completed the brick work of our three-story building, when a storm came last

Saturday night and blew down very nearly all of the second and third stories. The storm came just before we had completed the wood work, which caused this. We have planned to rebuild at once, and will rally to raise money for this purpose Sunday the 19th instant. Cannot you help us in some way? I never felt so discouraged as now. Since this occurrence I have at times felt like giving up. It seems so hard. During the last nine weeks I have worked harder on this building than ever before. I have decided to give three months of my salary to help rebuild. We shall work and in the meantime pray that God may open some way for help."

Missionaries have all sorts of experiences. Superintendent A. A. Cober, of San Juan, Porto Rico, thus describes a recent one: "I went to Trujillo Alto several weeks ago to marry a couple and, crossing the Rio Grande, the largest river on the Island, my horse laid down to roll himself in the deepest part and so precipitated me. The current was strong and washed us down stream so that I had some difficulty in getting him up. After wrestling for a while we got started again; but I was wet to the skin, in great shape to attend a wedding ceremony. It happened that the people were not of 'the four hundred' and so it did not matter much; but I had to perform the ceremony and return home about eight miles in wet clothes and have taken a cold as a result. Am getting better, and in a few days will be in work full swing again."

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A Faithful Service Closed

After about twenty years' service for the Society, D. W. Perkins, Esq., tendered his resignation at the meeting of the Executive Board in December. About two and a half years ago he had a severe sickness from the effects of which he has never fully recovered, though generally able to attend to his duties, though now at the age of threescore years and ten. Taking into consideration his long period of service and his impaired strength and advanced years the Board released him from service January 1, with continuance

of salary to the end of the fiscal year and some provision thereafter. Mr. Perkins has rendered much valuable legal service to the Society in addition to his other work. He has been a congenial associate at the Rooms, and as a token of their esteem the force at the Rooms presented him with a watch and chain, with appropriate remarks including a poetical tribute by Dr. H. B. Grose. Mr. Perkins will remain for the present in Brooklyn.



Quick Harvests in West Virginia

BY REV. J. W. CRAWN

THE new Baptist church at Monitos is gaining ground. Our revival there gave us eleven new members. Fifty persons have been members of this church during its short history. The new meeting house is beautiful inside and out; it is valued at \$1,500, and dedicated free of debt. It was my privilege to be both contractor and collector. We expect to have all the pledges paid this month. By doing our own contracting we saved \$500. We have a live Sunday school and prayer meetings on this field. The brother of the superintendent, who is a mine boss, was a very wicked man a little over a year ago. He and his sixty miners drank and were profane. Since that time the men have changed owing to their new rules and respect to him. He is now our church and Sunday school secretary. In his testimony, he said: "I spent half my life in serving Satan, but the other half I intend to give to the service of my Master. It has now been a year since I started out to serve Him, and I can truthfully say that it has been the happiest year of my life." The son of the superintendent was also saved in our work and is an active Christian worker. His father, on the strength of what we have done, gave us \$205 towards our new church. This is the way we get our pay. The population here will no doubt double within ten years. Three new coal mine openings are now in progress. Logan will build up as the coal field is opened.

Our members gave \$1,000 to Alderson Academy. The new church at Monitos, new parsonage at Logan, donation to Alderson and contributions to the other benevolent objects, and the salvation of many souls, has well paid the Home Mission Society for its investment. The future has greater things in store for the Baptists.

Revival Meetings at Shaw

BY PRESIDENT CHARLES F. MESERVE

It has been customary for many years to hold special religious services at Shaw University in the late winter or early spring. Large numbers of men and women attribute their spiritual birth to the religious influences of Shaw University. They are scattered all over the South and through quite a portion of the North and are noble examples of Christian manhood and womanhood. This year just after school opened preparations were made for the revival services. We use the term revival, although old-fashioned, because these are seasons for the reviving of professed Christians as well as bringing the unsaved to a saving knowledge of Christ. First came a week of special meetings by way of preparation, conducted by Rev. S. N. Vass, D.D., of Raleigh, agent for the Southern States of the American Baptist Publication Society. These lectures were an excellent preparation for the meetings which began with a service of prayer and consecration on Saturday night. On Sunday morning an appropriate sermon was preached by Rev. George O. Bullock, a Shaw graduate, and pastor of the Friendship Church, Charlotte. He also conducted the prayer meeting Sunday night and the special services held each day from 12.15 noon to 1 o'clock, the dinner hour, and from 6.30 to 7.30 p. m. The attendance upon all of the exercises was voluntary, but a most remarkable feature was the size of the audiences, which were frequently as large as they are at the regular morning chapel devotions, attendance upon which is required. Brother Bullock was a wise leader and his methods were entirely devoid of sensational features. Plain gospel truths were brought to the students in an effective manner. His brief addresses were interspersed with appropriate songs and earnest prayers, and sometimes the students would introduce an old-time plantation melody like "Steal away to Jesus," "Swing low, sweet chariot," "Give me that Old-Time Religion," etc. At the close of the evening services inquiry meetings were held and a goodly number remained. It is always difficult to tell the exact number of conversions, but there were at least thirteen, a very gratifying number considering the fact that nearly all of the students are professed Christians. The meetings were considered the best that have been held for many years and lasting impressions

for good were made. The whole moral and spiritual tone of the Institution was quickened and it was noticeable that among the five hundred students of both sexes there was no occasion for discipline of any kind.

From its very inception Shaw has been an institution of Christian education and the fruits of the work of consecrated men and women as teachers through a period of nearly half a century are seen in a fine type of men and women throughout the entire South and in several Northern States. They furnish the best citizenship of the race. The training given in Christian schools like Shaw produces a type of men and women recognized as superior to those who have received merely a secular training. It is not uncommon in hotels, on steamboats, on railway trains, on the street and in other places to hear the remark that certain young men and women are unusually polite and faithful in the performance of their duties, and to inquire where they came from. A testimony similar to this was recently given in one of our Sunday night prayer meetings in the Shaw Chapel. The tremendous value of such an institution to good citizenship throughout the states and the nation cannot be over-estimated.



Home Mission Day in the Sunday School

February 20th is Home Mission Day in the Sunday schools, and it is hoped that more schools will observe the day this year than last, when so many carried out the Lincoln program. This year Mr. Parker C. Palmer has prepared a very attractive and taking program, using the telephone as a medium of communication with the various home mission peoples, including of course the Indians. The various features of the frontier work are well brought out in this exercise, which is entitled "From East to West." The musical selections are excellent, and the recitations and readings introduce Elder Tyson, frontier citizens, Indian, Chinese, Japanese, Mexican representatives, miners, etc. If the 20th is not a favorable day, the program is equally good for another date. Send for the programs to the Home Mission Society, 312 Fourth Avenue, New York.



Now for a Large Increase

The Home Mission receipts for nine months ending December 31st, 1909, show

a falling off of about \$4,700 in contributions as compared with same period last year. While the increase from legacies, incomes, etc., is gratifying, it is important that the churches realize that they are not doing as well as last year. The expectations from contributions for this year were \$339,750.53, and the receipts for the nine months are but \$81,618.37, leaving \$258,132.16 still to be received, if the budget appropriations are to be met.



Wise Evangelism

Dr. Samuel McBride, general evangelist of the Home Mission Society, is holding meetings of great spiritual interest in the East. During a series of meetings with the First Church of Paterson, N. J., an important conference on evangelism was held, which was attended by nearly all the pastors in the North New Jersey Association. There were decisions for Christ from the first service, and the last Sunday was a fitting close. In the evening about 1,100 persons were present. Eight were baptized. Many arose to signify their desire to accept Christ, and twenty-seven voluntarily came forward and gave their names as having accepted Him. This same spirit and response mark the work in other places.



The Big Horn Basin

The mid-winter Baptist Workers' Conference of the Big Horn Association met with the First Baptist Church of Werland, Wyo. Sixteen churches were represented, which have almost 1,000 members and nearly all have meeting houses. The program which was largely devoted to missions was instructive and helpful and full of enthusiasm. An earnest effort will be made to hold revival meetings with each church and every important out-station during the winter and spring by one pastor helping another. A thorough campaign of the entire Basin was planned by the conference. Rev. Eugene H. Spear of the chapel car "Glad Tidings," was ordained during the meeting. He is a rare character and well qualified for the chapel car work. He will work in this section for several months. With this excellent band of ministers the success of the Baptist cause in the Big Horn Basin is assured. This valley along the Big Horn River is about one hundred miles long and from three to four miles wide, is very fertile and nearly all under

irrigation. There is a most excellent class of people all along here, and room for several thousand more families.

* * *

The Hopi Indians

Rev. Lee I. Thayer, missionary to the Navahos at Two Gray Hills in New Mexico, has been appointed pastor for our two Hopi churches in northern Arizona, with headquarters at Keam's Cañon. The churches will be twelve miles and more from him, but the Hopi grammar school is located at Keam's Cañon, and that will give him access to the Hopi children in their advanced school work, and at the same time he will be near enough to the churches to do necessary pastoral work. Being familiar with the work among the Navahos, his location will afford an excellent opportunity for him to continue that work as it is the center of a Navaho settlement and especially of Navaho trade. The most effectual mission work among the Hopi Indians has been done by our two mission women, Miss Mary McLean and Miss Abigail R. Johnson. Our work is about six years old, and twenty-six Hopi men and women have been baptized and organized into two churches, and out of the number who have been won to the Jesus road not one has ever turned back to the old Hopi way.

The following from a letter which I have just received from Miss Mary McLean at Second Mesa will be of interest in this connection: "Am now sending you check for \$15, our year's apportionment. . . . We will also keep up with our other apportionments. The church has also paid \$21.75 on home expenses, and we have over \$20 in the treasury." This church has only thirteen members, and yet they are giving liberally of their meager incomes to the support of the gospel, and they rejoice to do so. They gave \$15 last year to Arizona missions, hence their apportionment this year.

At Craibi, the Mennonites have had a mission for twenty years. Rev. J. B. Epp has been on the field for a long time, and now word has come that he has been driven out by the Hopi, and this makes our women feel uneasy, as the Indians have already shown some desire to act mean. The early Catholic missionaries were driven out or surprised and murdered by them, and they have even threatened our women with similar treatment. But our women are heroic, and their deep devotion to the many who have heard the gospel and to the many more who want to hear it has led them to be willing to spend and be spent for the gospel that it may run and be glorified.

T. F. McCOURTNEY.



MISS MCLEAN COMING BACK FROM CHONG-HOP-AVI. VILLAGE ON MESA IN THE DISTANCE.
THIS IS THE DISTRICT WHERE TROUBLE IS FEARED

Expression of Appreciation

The New Mexico Baptist Convention at its meeting in Las Vegas, December 3, 1909, adopted the following concerning the American Baptist Home Mission Society on the unanimous recommendation of the Board:

"We would further recommend the adoption of the following statement: For a period of sixty years except the one interval of fourteen years after the Civil War, The American Baptist Home Mission Society has been at work in this territory. Employing generally the preachers whom she found on the field, she has collected funds on other fields far remote from this, and expended in this territory approximately \$165,000. She has given us money without which our work could have been nothing like what it is to-day, and she has given us what is far better than money, her fraternal counsel, and the Christian sympathy, love and prayers of her great constituency. She has stood by our missionaries, furnishing

the larger share of their support, and always glad to supplement their salaries with supplies of food and clothing for their families. Her missionaries won the first converts and gathered the scattered Baptists that formed our early churches. She made our convention first a possibility, and now in recent years her coöperation is making our work a success. Thus The American Baptist Home Mission Society has long shown to the New Mexico Baptists her Christian love—a love and helpfulness that have grown with the passing years—a love that abides to-day, tender, strong and true. We believe this fact, so rich in past blessings to us, so eloquent in promise for our enlarged future, should be recognized by this convention in some worthy and substantial manner. We therefore embrace this opportunity to record our gratitude to The American Baptist Home Mission Society for her strong and helpful coöperation during the entire history of our convention; and we urge her to continue her coöperation through the years to come."



CHAPEL CAR AND COLPORTER

"It was this way," says M. Berglund. "The B. Y. P. U. Swedish State Union asked the Sunday school missionary and his pastor, former State evangelist, to go into the Red River country 350 miles to the northwest of the Twin Cities to hold a series of meetings for two weeks or more. We attended the prayer meeting of our own church at Cambridge on Thursday evening and were bidden god-speed and assured of the prayers of the church upon this our journey. Early Friday morning, at 4.15, we boarded the train and our first stop was at Detroit, Minn., where State Evangelist Rasmusson was holding meetings in the Baptist church and your colporter, P. S. Person, was conducting meetings in a hall for the Scandinavians simultaneously and in connection with the evangelistic movement in the church. Your missionary preached and the pastor conducted an after-meeting. A husband and his wife, in this country only four years and both with a little child in their arms, gave themselves to Christ

that night, as did one other person. We boarded the train at midnight again and arrived at Karlstad at 4 A. M. After a few hours' sleep we drove out five miles to a church in the country on Saturday afternoon, had a good audience, and prayed with some who were seeking Christ. Back to the village on Sunday morning, where the Baptist is the only Sunday school, and a small one. We did what we could for the school and instead of the sermon spoke on 'The Sunday School Foundation Work.' At a testimony meeting in the afternoon the superintendent, who is the pastor's wife, said that she had for some time been so discouraged in her Sunday school work that she actually had decided to give it up and close the school, but now from the forenoon talk she had taken courage again and never would harbor a thought of giving up. Other places were visited and other meetings held, but it was worth coming 350 miles to bring some seekers into the light and save a Sunday school."

A True Worker

Rev. N. L. Sweet, of Whitehall, Wis., is one of the oldest colporters of the Publication Society. He has had a remarkable career in Christian service; was for many years a pastor, and had no pastorate less than five years; never received a salary over six hundred dollars, and yet owns his own home and has something besides. Getting near eighty, he yet is not afraid of service. He said recently: "I walked about two miles, much of the way with no track through the snow, to call on a Norwegian sister, and had prayer and sold her a book. She thanked me many times for my visit; then I walked over another mile to the school-house and preached to over thirty persons, who kept still while I talked of God's Christmas gift to them. The Norwegian sister was there. Made ten or twelve calls and sold over four dollars' worth of books after riding five miles with my pastor in the morning. There are only two Baptist churches in this county. Catholics and Lutherans are in great majority, and book-selling and mission work is rather dull with them. While I was pastor here five years over two hundred Bibles were sold and over fifty Polish Testaments, and many Bibles have been sold on this field since my pastorate closed."

One cold night in Richland County he asked to stay all night, but the people thought he could stay at the next house. At the next house the man said: "No, we are plum full." Mr. Sweet gave him a tract and the man said, "Hold on, perhaps we can find a plank for you to sleep on." At this home he met the schoolmaster, who said, "I am an infidel." He talked and talked and asked for Mr. Sweet's reply. Mr. Sweet said, "I am no hand to argue and there are plenty of things we agree about." All that evening and the next morning the young infidel was insistent that Mr. Sweet should reply. He said, "It is not fair for you to go off and not tell me why you believe the Bible." Mr. Sweet said, "I haven't time. You have told me many things which you do not believe and yet you are not satisfied. I believe in Jesus and He gives me peace and joy." It is a long story, but the young infidel became a Methodist preacher.

One day Mr. Sweet heard of a Polish Catholic family and felt impressed that he ought to visit them. He drove to the end of the road, left his horse and went

on foot through swamps, brush and wire fences. He wondered if the Spirit was leading him in such bad places. When he reached the house he found that the man was not at home, but he talked with the wife and children, left a Bible and Testament, and later sent them Polish literature and wrote them letters. After a time he visited the family and stayed over night. The man bought books and paid for them with honey. This man and his family are now faithful members of the Whitehall church.

* * *

Sunday School Field Notes from Ohio

Ohio is one of the older States, but evidently there is still room for Baptist effort. Three new Sunday schools lately organized show something of the work being done. Mr. A. W. Davis, superintendent of the First Baptist Church school of Gallipolis, writes regarding the new school lately established near their little city: "Our Maple Shade Mission has outgrown its quarters and become quite a problem to us. The little shop room, ten by eighteen feet, was so full last Sunday that we had to take a class of fifteen boys outside for recitation. Lucky enough it was a very fine day. These people will not go into town to the school there, but are faithful to their little mission school even though it meets in a shed. It looks as though we must consider a building proposition and yet the home church does not feel able to shoulder the extra burden.

"Can you offer any suggestions? We pray that we may be guided aright and have our efforts meet with success."

The Florence Baptist Mission Sunday school near Martin's Ferry is very promising and our Publication Society is co-operating with a number of our Baptist young men in getting this work under way. One of the workers writes that they have a large attendance and hope to have a good school and win many for the kingdom and the Baptist faith in that part of the Ohio River valley.

In West Ironton we have another new Baptist school which is starting out with bright prospects. The interest is growing, and Rev. R. L. Davis, pastor of the Ohio church, who has been largely instrumental in getting the work opened at this point, writes most encouragingly about it. The Publication Society is aiding with supplies.



MISSION S. S. MAINTAINED BY KING'S DAUGHTERS OF MARKET STREET
BAPTIST CHURCH, ZANESVILLE, OHIO

Miss Ford and Miss Stenger of the Market Street Baptist Church of Zanesville have been out doing missionary work. They have secured a vacant room and with the help of friends have made it habitable and organized a little Baptist mission school which is attended largely by the colored children with some others from that needy section of the city. We give a picture of the workers with a portion of their little school.

Teacher training classes have lately been organized in many of our schools. One of the largest is reported from the First Church, Salem, where the attendance is forty. Mt. Gilead has a good class with over a dozen members. Otsego and Birds' Run churches each have good classes. Greenville has a good class, and Valley church of the Marietta Association has an interesting class. Certificates have lately been granted to classes in Chillicothe and Pleasant View (Auglaize Association) schools. Our school at Alliance has a class each year.

George Gogolyak, our Hungarian missionary in Martins Ferry, is doing a great work among his own people in his city and district. Two donations of Bibles and Testaments with a good supply of tracts by the Publication Society have been greatly appreciated by him. His people pay for the Bibles and Testaments when they are able and the funds are turned into the Bible Department of the Society.

The Sunday school missionary, W. A. Holmes, has held almost fifty institutes for workers this past year, and in every

place there has been good interest and a general disposition to take up the progressive lines of work. Organized classes are multiplying and thus the problem of getting the men is being solved. Our young men's classes have been doing fine work. In one church the young married people's class has grown so large that a new addition must be made to the church building or a new church erected. Some members of this class drive five miles every Sunday morning to be present and have part in the school work. Another organized class is especially blessed in its soul-winning service, a number of baptisms having resulted from its work last winter.

The Baptist Forward Movement for Missionary Education has been very helpful in our work in Ohio. We have about fifty schools lined up as Forward Movement schools and a number of others are doing something in the way of furnishing regular missionary instruction and securing missionary offerings.

Some of our schools are giving weekly to the cause of missions while a large number are making monthly contributions to the various missionary societies both state and national. Our aim is, "Every Sunday school a missionary training school."

Fully two thousand of our Sunday school scholars came out for Christ last year and united with the churches by baptism. The fields are already white unto the harvest and we are praying and working and expecting great things this coming year.



Valuable for the Library

Men and Missions, by Wm. T. Ellis (S. S. Times Co., Phila., \$1 net), bids fair to compete successfully with any missionary book of a general character yet written. Its title at once catches the eye and holds it long enough to enable one to learn that the writer is a layman who has seen both sides and gotten all the facts. A trained journalist with very clear and vigorous style, Mr. Ellis has looked at missions from every point of view and his pages are crammed with evidences that he has clear insight into the principles of missionary enterprise and a broad outlook with reference to a missionary program. The following chapter headings: A Man and the World; A Man's Job; Looking at Missions in the Large; Brotherhood; A World Goal; The Spiritual Side of Missions—emphasize what another says in the Foreword to the book:

"Mr. Ellis has interpreted with singular clearness, and with the vividness which always attaches to the faithful statement of great realities, the situation in the world to-day, and the relation of the men of the churches to this fundamental problem of evangelization. . . . It is not too much to believe that the reading of this book will mean the spiritual re-birth of many a nominal Christian as he catches a glimpse of the possibilities of his own life in this day of marvelous opportunity."—G. F. R.



Missions in the Magazines

Says W. T. Ellis in his new and timely book, *Men and Missions*: "The man who studies missions usually has advance information upon the main drift of world politics. He knew of India's unrest a year or two before the newspaper editors awoke to it, and Turkey's revolution if not expected by him was at least understood." This thought must have come to

many at the time of Prince Ito's assassination, an event with a world of significance to those who knew Japan and Korea from a missionary point of view, but of very vague meaning to the ordinary reader. So with much found in current magazines. In the series, "Highways of Progress," written by James J. Hill and appearing in *World's Work*, the January instalment, "A Lost Opportunity on the Pacific," illustrates well the world unity which Missions is trying to preach. It contains a remarkable series of pictures showing American trade in the Orient.

For the study of home mission problems, especially those of immigration and the city in every phase and ramification, the *Survey* is invaluable. The issue for January 1 has an especially important article on the immigrant, entitled, "Handicaps in America." A little article in the same issue, by the way, on "Chinese Guilds," by Bishop Bashford, is an illuminating study of one of the units of Chinese society and industry. The prospects of our great West from a purely material point of view may be gathered from the principal Pacific monthlies, the *Overland* and *Sunset*. No home mission student should miss the life story of Rev. Alexander Irvine in *World's Work*, entitled, "From the Bottom Up."

Jack London, whose admiration is always for the man who does not know how to flinch, finds a missionary in Fiji a hero after his own heart for his story, "The Whale Tooth," in the January *Sunset*. In the same number is a treatment of "Mexico As It Is." The *American Magazine*, also, is making a feature of conditions in Mexico and is running some articles on "Barbarous Mexico."

Emile Vandervelde, Labor Leader in the Belgian Parliament, well known in missionary circles as the man who defended the missionaries against the Kasai

Company at the recent trial on the Congo, writes in the *Contemporary Review* for December on "Belgium and Reforms on the Congo," in which he analyzes the provisions made by the government in the Congo Budget Bill for 1910 and finds in them promise of some reform. But he is ready to proclaim on the housetops that had it not been for the Congo Reform Association, the missionaries and, recently, the English and American consuls, no relief would have come. Appreciations of Ito will be found in the *Contemporary Review*, *National Review* and *Fortnightly Review* for December. In the *North American Review* for January, W. E. Griffis, in analyzing the "Statesmanship of Ito," does not accord him a pre-eminent place among the "creators" of new Japan. Dr. Griffis knew well the early group of samurai who laid the foundations for the modern state and he does not forget that some cemented the stones with their own blood. "Not until then (the assassination of Okubo in 1878) was Ito Japan's greatest man."

Lafcadio Hearn's "Letters" are appearing in the *Atlantic Monthly*. In addition to their literary charm, they are fascinating as presenting the experiences of a man who tried to reach the very heart of Japan by living the life of a Japanese, even taking a Japanese wife. He records again and again his failure really to penetrate the Japanese mind. In an article on "Japan's Ambition," in the January *Atlantic*, the author quotes Hearn's dictum that in modern times Christianity has never been accepted by a ruling race, and says that Christianity may triumph in Korea but in Japan, never. He forgets that modern missions have had but a very brief opportunity as yet and that the Christian church is just beginning to wake up to its task.



Some New Missionary Literature

One of the brightest pieces of missionary literature we have seen recently is Secretary Moore's leaflet entitled "You are Wanted at the Long Distance Telephone." There is a telephone on the first page, and on the second is seen the smiling secretary, talking his monologue into the receiver. Then he proceeds to tell you, who are at the other end of the line, all about the Baptist Forward Movement and why it has come to the kingdom for such a time as this. Be sure to send for it to Box 41, Boston, Mass.

The Home Mission Society has issued

several leaflets in attractive style. "Three Potential Points" shows a hand on the title page, with three fingers upraised, indicating the points, which are amplified on the other side of the sheet. An eight-page leaflet entitled "From Foreign Lands," is a summary by Rev. A. H. Bailey of the facts and figures concerning immigration found in *Aliens or Americans? The Incoming Millions*, by Dr. Grose, and *The Challenge of the City*, by Dr. Josiah Strong. This is an excellent epitome of a home mission problem. "What Some Laymen Saw in Mission Fields" presents the testimony of Messrs. Osgood, Garabrant, Lincoln and Barry as to the work they saw on their trip to Portland.

Another leaflet is entitled "A Practical School," telling the story of Howe Institute at Memphis, Tenn. From a beginning twenty-one years ago in a church, the school has grown until now it has 258 pupils; forty per cent. of these take the domestic science courses; sixty per cent. are earning their way. Rev. T. O. Fuller, the principal, is entitled to great credit for the work he is doing.

In connection with the Forward Movement, the Home Mission Society has published some "Popular Programs on the Upward Path," as a new plan of mission study, combining a reading circle, a study class, and a series of popular programs. The idea is an excellent one and well worked out.



Can You Furnish These?

To complete its files, the Missionary Union wishes to secure the following numbers:

April and May of Volume 66 (1886).

March of Volume 67 (1887).

If you have these numbers and will spare them to complete the Society's files, write to Rev. S. R. Warburton, Ford Building, Boston, Mass.



The Calendar of Prayer

More beautiful and suggestive than ever is the Missionary Calendar of Prayer for 1910, issued by the Woman's Baptist Foreign Mission Society of Pennsylvania. The thousands who have used this unique prayer calendar in past years will know how much such praise means. It would make a good New Year's gift. The calendar may be ordered from either of the Woman's Foreign Mission Societies, Boston or Chicago.

A Word to Lovers of the Cause

Read the Financial Statements below, and realize that if the Societies are to close the year without debt, there was needed on January 1, 1910.:

By the Missionary Union	\$469,233.80
By the Home Mission Society	453,002.74
By the Publication Society	75,057.11

Financial Statements of the Societies

The American Baptist Missionary Union

Financial Statement for nine months, ending December 31, 1909.			
	1909	1908	Increase
Donations	\$112,793.35	\$126,196.62	\$13,403.27
Legacies	43,571.65	65,484.61	21,912.96
Income from Investments	30,783.47	30,428.61	\$354.86
Annuity Bonds Matured	26,344.63	10,620.05	15,724.58
	\$213,493.10	\$232,729.89	\$16,079.44
			\$35,316.23
Appropriations to December 31, 1909			\$678,616.02
Additions to Schedule as directed by donors—specifics			4,110.88
			\$682,726.90
Total receipts to December 31, 1909			213,493.10
Amount needed to balance, March 31, 1910			\$469,233.80

The American Baptist Home Mission Society

Receipts for nine months, ending December 31, 1909.			
For General Purposes	1909	1908	
Contributions	\$81,618.37	\$86,332.83	\$86,332.83
From Other Sources			
Legacies	\$56,410.83	\$30,230.87	
Annuity Funds Released	20,986.10	18,000.00	
Income Invested Funds	36,980.36	32,583.88	
Miscellaneous	5,551.13	7,923.58	
Total (other Sources)	\$119,928.42		\$88,738.33
Total Contributions and Other Sources	\$201,546.79		\$175,071.16
Expectations from Contributions		Expectations from Other Sources	Total Budget
Budget for 1909-10	\$339,750.53	\$314,799.00	\$654,549.53
Receipts to December 31, 1909	81,618.37	119,928.42	201,546.79
Amount needed	\$258,132.16	\$194,870.58	\$453,002.74

American Baptist Publication Society

Comparative Financial Statement for Nine Months, from April 1, 1908, to Dec. 31, 1908—April 1, 1909, to Dec. 31, 1909.			
	1908	1909	Increase
Contributions	\$59,949.93	\$57,844.01	\$2,105.92
Legacies	6,136.38	4,766.44	1,369.94
Income from Investments	17,536.05	17,313.28	222.77
	\$83,622.36	\$79,923.73	\$3,698.63
Appropriations to March 31, 1910			\$154,980.84
Total Receipts to December 31, 1909			79,923.73
Amount Needed to Balance, March 31, 1910			\$75,057.11



The Publisher's Page

In Every Family

Rev. J. C. Baker, Pastor at Bellevue, Washington, in sending a club for MISSIONS, writes: "The above includes every resident family in our church. If you will mail me three extra copies, I think I can increase the club." What other church will equal this record?

Seventy-five Per Cent

The Money Creek Church, in Minnesota, has twelve members. The club-agent, W. F. Sinclair, sends a list of nine subscribers. How long would it take to reach the 100,000 mark if every church responded in the same ratio?

From New England

In Danielson, Conn., the church numbers 58 resident families. The Pastor took the helm and appointed an energetic club-agent with the result that 29 names were secured for MISSIONS. This church also belongs on the honor roll.

"Out-do Perfection"

From Clarence, N. Y., comes this message, sent by Pastor A. G. Wall: "I write to send a club list to MISSIONS, which was secured by Mrs. B. M. Williams, who is past eighty-two and who has been a member of the Clarence Baptist Church for nearly seventy years, and has always been interested in the world-wide kingdom. She wished me to say how much she has appreciated the *Home Mission Monthly* in its constant improvement until it has seemed to out-do perfection."

The Long Desired Magazine

Rev. J. D. Springston, Missionary of the Publication Society for Oregon and Washington, sends this greeting: "It has at last arrived. I have now seen what I have longed to see for several years, viz: a Baptist Missionary Magazine. MISSIONS fills the measure. May it grow, go, and sow. I am so glad to have a magazine that I can hand to a stranger to our work, and tell him, 'this represents our Baptist missionary work.' I will ever push it."

"One Hundred From Cranston Street"

This is the way the new magazine was announced to the members of the Cranston Street Church in Providence, R. I.:

"MISSIONS"

"Have you heard about our new joint Missionary Magazine, MISSIONS?

"It is the official organ of the three General Societies, will be issued monthly, contains all the news concerning

"HOME AND FOREIGN MISSIONS"

"finely printed and illustrated, and you cannot afford to miss it. The first number will be issued in January, 1910. Volume I, No. 1.

"We are raising a club for it and want at least 100 from Cranston Street Church. It will cost you only 50 cents for a year's subscription at club rates.

"Read the enclosed prospectus; fill out the card and hand or send to Brother O. C. Barrows, No. 107 Sorrento Street, who will see that you receive it.

"DO IT NOW!"

With the announcement went a card which read: "Order for MISSIONS. Send the magazine for one year to Fifty cents herewith. Send this card with money to O. C. Barrows, 107 Sorrento Street, or hand it to either of the ushers at church."

Such a canvass means a large club. Have you tried it?

"Most Excellent"

Rev. D. H. Stoddard writes from Chicopee Falls, Mass.: "I congratulate you and the Northern Baptists in the production of MISSIONS. It is most excellent in general appearance and is filled from cover to cover with inspiring articles and encouraging news from the world field. It will do great good. I cannot see how any Christian can read the first issue without having his interest deepened and his purpose strengthened to do his best to extend the kingdom of our Lord to all the world. I hope subscriptions will reach the 100,000 mark."

Our Aim: 100,000 Subscribers to Missions in 1910

During the summer of 1910 a party of Americans will cruise in the Mediterranean to visit American colleges, missions and hospitals in the Near East. They will use the steam yacht "Athena" to visit Macedonia, Turkey, Asia Minor and Syria. Conferences with missionaries are arranged in Constantinople, Smyrna, Beirut and Cairo in Egypt. Professor Harlan P. Beach of Yale will lead the missionary thought of the whole trip. Before the missionary cruise the group will attend the Edinburgh Conference and the Passion Play at Oberammergau. The itinerary and program has been planned by a large committee of missionary board secretaries. Membership is by private invitation which can be arranged through the foreign boards. Mr. Von Ogden Vogt, Trinity Place, Boston, has charge.

The second Medical Missionary Conference will be held at the Battle Creek Sanitarium, February 15th to 17th, inclusive. The first Conference, held a year ago, proved so successful that it was decided to make it an annual feature. That meeting was presided over by Bishop Thoburn; and several prominent missionaries, both medical and evangelical, participated in the program. It is anticipated that the coming meeting will be even more marked than the first. Missionaries on furlough and officers of missionary boards are cordially invited to be in attendance. Entertainment for one week at the Sanitarium will be free to those who go for the purpose of attending the Conference. Full information will be furnished by addressing The Medical Missionary, Battle Creek, Mich.

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The American Baptist Mission Press, Rangoon

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The Prayer Cycle

¶ Variety is to be introduced into the Prayer Cycle this year by presenting the topics for each quarter in different form. The issue for January-March has thirteen weekly topics, each with sub-topics and full explanatory quotations. The new form makes the Cycle even more valuable and attractive than formerly.

Price, per year, 10 cents

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¶ Answers all the questions you will ask—what our missionaries are doing, who they are, where they are, the location of our hospitals, what higher educational institutions we have, how our missions are organized, what home expenses cost, what other boards are doing, etc. Then there are twelve four-color maps of our foreign mission fields, which alone are worth the price of this invaluable pamphlet.

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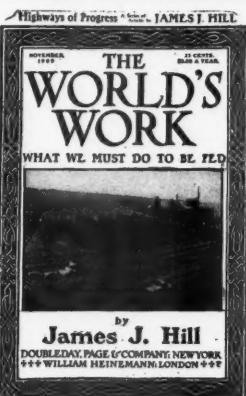
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